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UNITED STATES OF AMERICA.

THE NATIONAL BOOK
ON
THE SABBATH:

ILLUSTRATING ITS
FOUR GRAND DESIGNS, AND PROVING
ITS OBLIGATION;

SHOWING THAT THE
SEVENTH-DAY SABBATH IS ON THE FIRST DAY
OF THE WEEK,

AND
WHAT HOUR SABBATH TIME SHOULD BEGIN.

C. B. Fletcher.

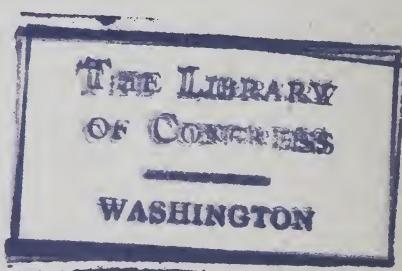
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THE SABBATH.

Have you considered the unbounded interest connected with the Christian Sabbath? The amount of time it demands from the world? The incalculable amount of talents devoted to the interests of this day? The infinite amount of moral and religious good supposed to be done by its observance? And the great amount of guilt supposed to be accumulated by its violations? And the vast amount it costs the Christianized nations to sustain this institution? For into its bill of expenses must be reckoned, not only the Sabbath time, but also the whole of the lives of the tens of thousands of Gospel ministers; the time and expenses of their education and support; the expenses of Sabbath schools and Bible classes; the cost of sacred music; together with the millions of money expended in building places for public worship; — with a vast deal more of incidental expenses! For if the Sabbath was given up, and all days devoted to worldly interests, the ministers could not long collect congregations; and all the appendages of the Sabbath, and the institutions so closely connected with it, would soon cease to exist; and meeting-houses be-

come useless. And we should not only be saved from the great expense of sustaining the Gospel and its institutions, but we should also soon be freed from the vast expense of school education, for the great mass of the people, as education would soon be confined mostly to the few among the wealthy, who would control the common people to their liking. For it is by the influence that the ministers of the Gospel exert over the people, through the advantages which the Sabbath gives them, that their exertions in support of education, in its variety of forms, is the principal agency in originating colleges and academies, and in sustaining them, and thereby producing an interest in education which places it within the reach of the multitude of the common people. Annihilate the Sabbath, and you destroy the influence of Gospel ministers. The ministers of the Gospel have never benefited the people, only in proportion as the Gospel Sabbath has existed and been respected. And they can never benefit a people who disregard Sabbath time. So that we have only to give up sacred time, and we shall soon be rid of this great burden of expense; if a burden it be. If we could do as well without it, its abrogation would put a vast amount of money into our pockets. And the same would be true, if we could dispense with our food and clothing, and other conveniences. Have we reflected that, should we take it into our heads that the Sabbath is too expensive

to be sustained, it would cost us a vast deal more to live without it? As economists, it is our cheapest public institution. It pays its own bills, and leaves a very large profit to all the people. Even Sabbath neglectors derive great advantages from living in a nation having the seventh-day Sabbath, and residing in a Sabbath-keeping community. Are we sure we have given sufficient attention to this very important subject, to judge correctly of its connection with our temporal, and moral, and spiritual interests?

Should you ask the first ten persons you meet, What are the designs of the Christian Sabbath? or, in other words, What are the reasons for its appointment? the most of them might be ready with a scripture answer. But should you ask the next ten, What are the scripture proofs that we are now obligated to keep the Sabbath as sacred time? will all of them, though intelligent persons, be able to give the Bible arguments in its support? And if you ask the first twenty persons you meet to show you why we should observe Sunday as Sabbath time, and not Saturday, how many of them will be able to prove to you that we should keep as holy time one of these days in preference to the other? And how large a proportion of the people can give satisfactory proof why we should begin Sabbath time at six o'clock, at sunset, or at midnight? Or why we should not commence it at sunrise? How large a proportion of young persons — even of Bible

class scholars — are prepared to answer these questions intelligibly? — and thus to secure themselves against the practices and sophistries of anti-Sabbath influences, and against the many errors so often connected with this subject? How many parents are prepared to give their children suitable instructions on these important questions? And how many Sabbath school superintendents, and Bible class teachers, can intelligibly instruct others on these points? Children sent out into the world well instructed on these points, and deeply impressed with the sacredness and great value of the Sabbath institution, go out quite secure of a virtuous life, compared with those whose education and practice on this subject has been neglected. Surely, an institution that comes each seventh day, and is designed to occupy one-seventh part of human life, — and has connected with it the vastly important interests of the Lord's day, — and is kept at so great an expense, — should be well understood!

And each one of the questions which we have suggested is of vital importance to a suitable observance of sacred time, as we shall see. There is no institution which demands the amount of time, and is so closely and inseparably connected with so many important interests of society, as is the seventh day Sabbath. And hence if of divine appointment, and to be perpetuated, it must have some noble ends in view — great good must thereby be designed to

mankind! Consequently, we should have a familiar acquaintance with its designs, and with the evidences in support of its obligation. Now let us go carefully over the arguments and the facts connected with this interesting and important subject.

WHAT ARE THE DESIGNS OF THE SABBATH?

1. The seventh-day Sabbath is a commemorative institution. It is designed continually to remind us of the Divine Existence, as the Author of Creation, and of human redemption. That, as the living and true God, He is the height of authority — to whom we must give an account, as moral beings; and that He only can save us, as sinners; through means originated by Himself, and on conditions Himself must prescribe. All this is asserted, and implied, by the Sabbath, as a commemorative institution. Compare the following texts: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” “ Speak thou also to the children of Israel, saying, Verily my Sabbaths

ye shall keep; for a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested." "Moreover I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ex. xx. 8, 11; ch. xxxi. 13, 17; Ezek. xx. 12, 20. The Israelites are here addressed as the church of that age. And what is said in these texts, is as applicable to the church now as it was then; as the reasons assigned for the Sabbath being a sign between God and His church, remain the same, viz., because He is their Creator and their Sanctifier,—their God. The Sabbath, then, as an institution, is designed to call to our minds the worship and the duties, as also the privileges, growing out of the several relations we hold to God—as the subjects of His creation, preservation, government, and redemption! Had all men kept the Sabbath in the spirit of it, no idolatrous nations could have existed—no idol worshipers, as the leading design of the Sabbath is to keep men in the spiritual worship of the true God. It is really a foundation precept—as the spiritual observance of the fourth command-

ment secures the first three, and hence leads to a conformity to the other six. Such is the great importance of the hallowed, the blessed, the sanctified, seventh-day sabbath of the Lord our God—as a sign between Him and His people! And no individual, or people, can suitably observe this day, with these ends in view, without receiving great benefit in so doing. The vital importance of the Sabbath, as a commemorative institution, commends itself to good sense.

2. The Sabbath is also designed to allot to us days of rest from manual labor, to privilege us with one-seventh portion of our time, in which the body may rest from its toils, and the mind from its business anxieties. And in its first appointment, it evidently looked forward to man's future needs.

Before the fall of man, a blessing was on Sabbath time. On each seventh day man was more privileged than on the other six. "God blessed the seventh day, and sanctified it." But we are not to suppose that God blessed the day itself, considered merely as time, as some suppose. Time has no existence as a creature, thing, or substance. Time is the name given to the duration between two events. To sanctify, is to set apart from common to sacred use. To bless a portion of time for man's benefit, is to bestow a peculiar blessing, not on time itself, but on man, by his improving the day in agreement with the designs for which it was sanctified.

And after man had sinned, and God had said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life,"— and human bodies had become mortal and diseased, the mental powers had become enfeebled, and men were surrounded with so many inducements to forget God, and the coming eternity, there were numerous additional reasons why each seventh day should be exempted from merely worldly concerns, and be devoted to moral and spiritual interests. As a commemorative institution, and as a day of rest, the Sabbath serves a variety of ends to which it would not have been necessary, had not man have fallen. It is now necessary to the health of the body, and the vigor of the mind; and also as a preventative against that worldliness which is so injurious to human happiness. It is a subject of universal experience, that all persons of work, or of business, need thus much rest time, and that the man who is merciful to his beasts, must allow them thus much time to rest. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work; thou, thy son, thy daughter, thy man-servant, thy maid-servant, thy cattle, nor thy stranger that is within thy gates." How the Bible particularizes on this subject! And why should not we respect the Divine Authority, and be advised by Infinite Wisdom? And is not a refusal to have life's burdens made one-seventh part lighter, a great mistake?

To say nothing of the fact, that to devote hallowed time to working days' employments, for fear we shall not be provided for, if we keep the fourth commandment, evidences an entire want of confidence in the Divine care over us. For, to say we trust in God, while we violate his command to procure a living, is quite absurd. A scriptural observance of sacred time, is an acknowledgment of the superintending care of God over us and ours. This is one way in which God, our Creator and Preserver, has chosen that we should acknowledge Him as our Provider. Let the acknowledgment be made, and cheerfully made. And let it be done in a manner and spirit which will show that we feel the Sabbath to be a privilege. And we should not forget that all gains, obtained in any way contrary to the Divine will, are evils, not blessings. They will in some way, at some time, somewhere, work mischief to us.

And what a reflection upon the character of God, to practically say, He will not so well provide for us, if we work only the six days, as He will if we do working days' business on his holy time! Or that He cannot, or will not, make us as happy, if we obey His word, as we shall be if we set at defiance His authority, in the pursuit of worldly pleasures in sacred hours! "Fear God, and keep His commandments." What men have gained by violation of scripture laws has often proved evils, even in this life, while apparent evils have often turned out to

the benefit of those who have suffered loss, or inconvenience, in consequence of their respect for the word of God. And other things being right, it will always come out thus with us, in the final result of life's doings.

3. The Sabbath is also to be devoted to our moral, our religious, and our spiritual improvement.—This is implied in its commemorative character. For what purpose are we to call to mind, by this institution, the self-existent God, as our Creator and Sanctifier, but to remind us of the several relations we hold to Him, and of the necessity of having a character and conduct in agreement with these relations? The honor of God in our religious improvement, is the great object of the Sabbath.—“Remember the Sabbath day, to keep it holy.” It is “sanctified,” set apart for holy purposes. “Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord.” “Verily my Sabbaths ye shall keep, that ye may know that I am the Lord that doth sanctify you.” As a day of rest, it is not designed merely to excuse us from “servile work.” But it is to be connected with religious interests, a portion of time devoted to our moral condition.—Hence the fact, so often observed, that when persons only lounge the day away, they are not, either in body or in mind, so well prepared for business, or enjoyment, on Monday, as when the day is spent in the house of worship. The Sabbath blessing is on

those who spend the day religiously. Exemption from labor is only its minor object. Idleness is a fruit of fallen nature, and implies disease in body and in mind ; and it degrades both. But a change from working days' employments to Sabbath services has been abundantly proved to be healthful to the body, invigorating to the mind, and conducive to cheerfulness. And also greatly beneficial to the moral condition of society, as well as highly advantageous to spiritual enjoyment. "Blessed is the man that doeth this" (keepeth judgment and doeth justice), "and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and that keepeth his hands from doing evil." "If thou turn away thy foot from the Sabbath, from doing thy pleasure in my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor Him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father ; for the mouth of the Lord hath spoken it." Isa. lvi. 2 ; ch. lviii. 13, 14. What a blessing would have resulted to the Jews, as a nation, from a scriptural observance of Sabbath time ! God has designed that the Sabbath shall carry with it a great moral influence for good ; and that temporal blessings on society shall follow these good influences.

But we are to give the Sabbath an honorable place, and thus honor its Author; to call it a delight; with pleasure separate it from worldly conversation and worldly ends; devoting it to its high designs. And if with a free and cheerful heart, we interest ourselves in the day God has made sacred, then shall we delight ourselves in the Lord — His services will be pleasurable, and His Sabbath will be equally beneficial to us, as to those of past ages. Why not? The Sabbath is no less adapted to improve society, and secure blessings to its observers, than in past times. Neither is heaven less disposed to bless to our good the time He has hallowed for spiritual benefits and temporal prosperity.

It is necessary to the understanding of this subject, that we distinguish between the civil laws of the Jews, by which the fourth commandment was protected, and civil penalties inflicted for its violations — and the moral law, by which the Sabbath observance is enjoined. A number of Sabbath regulations were enjoined by the civil laws given to the Jews, such as the public safety then required, which are not obligatory on us. Many persons, not observing this, have erroneously supposed that the fourth commandment passed away with the Jewish civil and ceremonial regulations. Or, if to be observed, it must be kept with a strictness that would make it burdensome to society. The Savior enjoins the middle ground, between a looseness of

doctrine in relation to its sacredness, and a strictness which made its observance include many things not necessary to the keeping of it as holy time. Whatever protection the fourth precept in the moral law may require from the civil authorities, by its connection with the morals of the people, and the good order and safety of society, is left to the discretion of civil governments, as is also the protection of the other portions of the moral law, for the safety of government and the happiness of its subjects. To be safe and happy, civil government must look after the morals of its subjects, by protecting them against those practices and vices which undermine and disturb the peace of society.

In proportion as a scriptural attention to the Sabbath prevails, will the Christian religion win its way, and society be improved. And as sacred time is neglected, as the Sabbath becomes a merely nominal institution, will experimental and practical holiness decline, and errors will increase. We cannot afford to live without the Sabbath. This institution is not only necessary for the prevention of vice and the spiritual prosperity of the church, but it is among the most essential means for the extension of the Gospel salvation, and the accomplishment of the great ends proposed by the preaching of the word of God. Not only because a blessing will attend a sacred regard for holy time, but there is a natural connection between Sabbath keeping and the suc-

cess of Gospel religion. The feeling that we are on consecrated time, disposes the mind to religious instruction. Its services bring its observers into connection with the means of information calculated to enlighten the judgment, convince of sin, and to encourage faith in Christ. And the Sabbath interviews promote Christian fellowship. How many would hear the Gospel preached if there was no Sabbath ? But very few. But the highest state of good society would be secured to a people, by a uniform attention to sacred time, and its appropriate services. And its universal observance thus would soon effect the world's conversion from sin to holiness ! It is true that errorists, and professed infidels, take the advantage of Sabbath time to disseminate their bad doctrines. But it is also true that most of their leaders, and nearly all of their followers, are the fruits of Sabbath neglects and violations ; and are notorious for their looseness of principles in relation to the sacredness of Sabbath time. Hence it is that, as such persons become convinced of the divine obligation of the Sabbath, and its sanctity, and the guilt of neglecting its services, they forsake their old associates, and turn their attention to evangelical principles.

No one of the commandments is more frequently violated than the fourth. And the church is as deficient on this as on either of the ten. If all the Christian church could be induced to keep holy time

in agreement with its scripture rules, it would soon hold a position and exert an influence for good, it has not since the Apostles' time; as the church has more wealth, and greater numbers, than in any past age. And such a Bible position on the Sabbath question, would soon bring it where its faith, its holiness, and its zeal, would equal its numerical and financial ability. Such an example would soon greatly correct looseness of principle and practice outside of the church. It is with the Sabbath as with Christianity — it gains respect from others, and acquires influence, just in proportion as its advocates respect its sacredness, and are governed by its rules. A seventh portion of time, of the whole church, strictly and sacredly devoted to its spiritual improvement, and the religious interests of those around them, not allowing the world to intrude, would soon correct many of its own faults, and give it a much more commanding influence in the world. Considering the success which attended the Gospel at its beginning, notwithstanding the great difficulties it encountered, what could now stand before the church, if its holiness equaled its numbers and its wealth? What could it not do, with the world open before it, and all nations looking towards the Gospel church for help to improve their religious condition, and to direct them safely to the eternal state!

Very few persons realize the numerous ways in

which the present violations, and neglects, and unsuitable ways of keeping Sabbath time, affect the holiness and success of the church. These enervating influences are seen and felt everywhere; in high places, and in low places; among the rich, and among the poor; in the church, and out of it; in public houses, and in private dwellings; upon the sea, and upon the land; in cities, villages, and the country; by persons in private life, and by persons in public life (shame on them); at the house of worship, and along the roads; by open, bold sinners, and by polite Sabbath neglectors; and by persons in heathen lands — from Christian countries — who should have sufficient self-respect and regard for the religion and honor of their own country, to show due respect for the Christian Sabbath in the presence of idolaters. Nor are all who are — professedly — ministers of the Gospel of Him who is “Lord of the Sabbath,” correct in theory and in practice on this subject. This is a subject too closely connected with the honor of God, the character of the church, and the salvation of men from sin, for men of this class to be erroneous in theory, or unexampled in practice, to its detriment.

If in this world there was no preparation to be made for the eternal state, considering the shortness of the present life, and the infinite duration of the future world, one day in seven is surely none too much to appropriate to a commemoration of that

infinitely glorious condition ! But when we consider that this life is probationary, it seems a wonder that six-sevenths of our time should be working days, and only one-seventh devoted exclusively to moral and spiritual improvement ! It is probable that this is as little as we can do with, and be, and do, as God requires of us. And that, had more been given us, it would have been worse for us, as men in general would have less inclination to keep the greater number of Sabbaths, and by the neglect and improper use of more sacred time, indolence, dissipation, and vice, would have been increased. An institution, designed for the greater good, when abused to unjustifiable ends, must be productive of the greater evils to society, and procure the greater guilt to the offenders. And how much interest can a man feel in his own spiritual good, the moral improvement of society, or the salvation of his fellow-men, who will not devote each seventh day, and his proportion of the means necessary to sustain the services, to these great ends ? And how much attention can a man have given to the religious, or even moral condition of his family, and to the eternal state to which they and himself are hastening, who does not feel that one day in seven is but a small portion of time to be devoted to so vast a concern ? And how much interest can a man have in the heavenly state, and how well prepared to dwell in the home of the good, with the lovers of divine worship,

can he be, who has not a taste for the heaven-appointed type of the rest of those who "die in the Lord"? If time was our own, and the Sabbath subtracted one-seventh from our worldly goods, we might well give this as a small thank-offering, to promote the Divine honor among men. But "will a man rob God?" As God has arranged things, a neglect of sacred time and its services, is a want of honest dealing with Him. He claims it as His right that we devote one-seventh of our life exclusively to religious interests, as consecrated time, by way of acknowledging the several relations we hold to Him, as our God. And besides, a neglect to do so, not only shows a deficiency of gratitude to God, a want of confidence in His care over us, while we do right, as well as an unwillingness to acknowledge His claim on us, but also a want of the right kind of economy in our own affairs, a criminal indifference to the moral condition of society, a dangerous unconcern for our own safety, and that of the families to which we belong; to say nothing of the reproach upon the church, by its members who neglect, or loosely keep, consecrated time.

But it is evident that a want of attention to the fourth commandment originates in a looseness of sentiment as to its designs and its obligation. And the great necessity that these points should be more fully before the people, and urged upon public attention, is fully apparent. The obligation of the

Sabbath is rejected by not a few who claim to believe the Bible; while its designs are probably less understood, and its claim more loosely held, by those allowing its obligation, than either of the ten. This is owing to a number of causes. The Bible arguments are not before the public in so clear a manner as they should be in its defense. There is a division of opinion in relation to the day to be kept, whether Saturday, or Sunday. The controversy on this point is increasing, while comparatively few persons are clear-headed on this question. And there is no work published, showing with sufficient clearness why one of these days should be kept as Sabbath time, in preference to the other. It is a singular fact, that not one person in a hundred can give the arguments in defense of the first day of the week as sacred time! And hence not a few are entangled in arguments, which are mere sophistry, in support of Saturday as Sabbath. And the public mind is greatly unsettled as to the hour at which Sabbath time should begin; whether with the evening, or with the morning. Add to all this, the great number of nominal Christians who are skeptical in relation to the obligation of the Sabbath, and the irregular manner in which it is kept by thousands who profess to respect the day. As a natural consequence, this lack of information, difference of opinions, and inconsistency in practice, have confused the subject, produced a great amount of skepticism,

and prepared the way for errorists to make proselytes — not only to anti-Sabbath doctrines, but to other anti-Christian principles and practices which are the natural results of these errors.

That Sabbath time be suitably kept, it is necessary that the mass of the people have the means of correct information, that they may be in agreement on this subject. And the designs, the obligations, and the advantages of Sabbath time, should be continually before the public — in arguments, exhortations, and advice. The subject should be heard from every Gospel pulpit, and it should go out in books and pamphlets, which should make their angel visits to every house; and their voice should be heard along the streets. They should be sent to make their appeals to the many thousands of non-attendants on divine worship, and to speak the word of exhortation and of warning to those in the haunts of wickedness — to light up the dark places of the earth! And the heathen will be greatly benefited by a suitable illustration of the Christian Sabbath. Its grand design, noble purposes, and pleasant enjoyments commend it to the good sense of every person.

Fairly convict the vilest sinner of the wickedness of Sabbath breaking, and of the evils to which it is leading him — and the work of his reform is more than half accomplished. And fully awaken the conscience of a fashionable pleasure

seeker on the Lord's day, to a sense of his unhappy influence over others, and the guilt he is thus accumulating to himself, and a great step is gained towards his conversion to God. Let the light shine; send it out; that all may see it! It has in it a redeeming authority; a power to save; a blessing for all who obey it.

4. The seventh-day Sabbath is also referred to as a type of heaven. And thus it continually reminds us of the home of the good; that we live in "a strange country," and should be "looking for a city that hath foundations, whose builder and maker is God." It continually admonishes us that we should "labor to enter into that rest, lest any man fall after the same example of unbelief." And nothing can be more suitable, as a type of, or help to, the saint's rest, than the holy Sabbath with its worship. And in no way can we more impressively exhibit our faith in and desire to inherit the "rest that remaineth to the people of God," than by a strict and spiritual observance of its appropriate type—the seventh-day rest after six days' work. "For they that say such things, declare plainly that they seek a country a better country, that is, a heavenly."

The holy and happy rest of the people of God in eternity, is the subject of the fourth chapter of Hebrews. The apostle shows the danger of failing to obtain that rest, and speaks of the means by and through which we must obtain it. This chapter

mentions four rests. The rest of heaven, in verse first, and from the eighth to the eleventh. This is the main subject discussed in the chapter. The rest from the guilt and danger of sin, mentioned in verse third. The rest of Canaan, to the Jews, mentioned in verses third, fifth, and eighth. And the seventh-day rest, mentioned and alluded to in verses fourth and tenth. The four verses including the seventh and tenth are a parenthesis. Leaving out these, and reading the fourth, fifth, sixth, and eleventh verses together, it will be seen that the seventh-day rest, and the rest of Canaan, are alluded to as types of heaven, to the believer. And in verses seventh and tenth, inclusive, the apostle argues the danger of coming short of the rest in eternal life offered in the Gospel; and refers to the failure of the unbelieving Jews to enter the promised rest of Canaan, as illustrative of this danger. And in this parenthesis, of four verses, the inspired writer argues the existence of a rest to the righteous in the future state; and refers to the seventh-day rest at the close of the creation, as a fitting type of it. Having called attention to the danger of delay, the apostle argues that, "If Jesus," that is Joshua, "had given them," the Israelites, "rest," that is, the only rest promised to the believing Jews, "then would he not afterward have spoken of another day, or time of rest. There remaineth, therefore, a rest to the people of God. For he that hath entered into his rest," or heaven,

" hath ceased from his own works," or labors of this life, "as God did from his" works of the creation, on the seventh day.

Among the important ends to be answered by the Sabbath, it serves as a lively type of heaven — the final rest — the home of the righteous — the eternal Sabbath of those who delight in the spiritual services of holy time here. How pleasant the associations of sacred time! The Sabbath should, as much as possible in our present condition, illustrate the heavenly rest; by our works, our conversation, and our associate spiritual worship; in a serious, but pleasant and joyful state of mind. The Sabbath should make us better and happier through the week. These are special seasons in which to become conformed to the Divine image. And how interesting and refreshing to enjoy, once in seven days, a miniature heaven! Imperfect though it is — yet there is a sameness in kind, and sufficient to increase our desires for the perfect rest. The Sabbath should never be felt to be a burden, but a day of pleasurable delight, as a preventative against the sorrows of the world, as well as a release from manual labors and the anxieties of business. The great end of the Gospel and its Sabbath is to restore the mind to the heavenly state — to holiness and cheerfulness; and thereby to fellowship with God, and to happiness.

And in this worldly world of worldly-mindedness,

full of worldly plans for worldly ends, where worldly people have a strong worldly influence over worldly churches, and worldly-minded professors (oh, how worldly), those who "are not of this world" should avail themselves of this heaven-appointed day, for its heavenly benefits to "heavenly-minded" persons; and its heavenly restraints over an anti-heavenly world; and in view of the heavenly rest which it represents and points us to. And no individual, or church, can spiritually observe this spiritual institution, in the use of its spiritual services, without becoming "spiritually-minded," and convincing the world of the spirituality of their religion by a convincing exhibition of "the fruits of the Spirit." And "we know that the law is spiritual," and that the fourth commandment is a part of that spiritual law, designed to give us "spiritual understanding." And "God is a spirit, and they that worship Him must worship Him in spirit and in truth." And hence, that "whosoever shall keep the whole law, and yet offend in one point"—refuse to obey one of the commandments—"is guilty of all." He is guilty as a violator of the moral law, as a rule of life. The Sabbath, its designs and services, are spiritual, heavenly, and opposed to worldliness. Grand institution!

And the worshiping assemblies who "let the word of Christ dwell in them richly in all wisdom, teaching and admonishing one another in psalms, and

hymns, and spiritual songs, singing with grace in their hearts to the Lord," on the Lord's day—are lively representations of the worshiping millions in the eternal Sabbath. Both worship God in spirit and in truth, and both are influenced by holy love to God and to man. And when all are sufficiently spiritual to thus keep Sabbath time, the Lord's prayer will be answered. And the Sabbath is a mighty instrument in the hand of a spiritual church, for the accomplishment of this grand design of the Gospel! The Sabbath is the stage upon which stand the heralds of the cross, to proclaim the reforming and life-giving Gospel of Christ to the world. Remove this stage, and they could not be heard. The Christian Sabbath collects, combines, and gives action and force to all the moral and religious influences calculated to benefit society, and to save men from sin. Had the fourth commandment been left out of the decalogue, the other nine would have had but little influence over society. In proportion as this one is kept, will the others be respected. The subjects which it commemorates necessarily lead to these results. The seventh-day Sabbath is the silver band which binds together this golden bundle of precepts. Thus much for the designs of the Sabbath. It is a commemorative institution—a day of rest from manual labor and business anxieties—a portion of time consecrated for moral and spiritual improvement—and also design-

ed and calculated to continually remind us of the eternal rest, with God our Savior, angels, and the spirits of just men made perfect. "Blessed are they that do His commandments."

SHOULD THE SABBATH BE PERPETUATED ?

1. If the Bible had not directly commanded the Sabbath, yet it would now be obligatory on us by the rules of the moral law — love to God, and love to man ; it being now established, and its necessity clearly seen. Experience has demonstrated that both man and beast need one day in each seven as rest time from labors. And it is also fully evidenced that the moral and religious welfare of man requires as much time as this to be devoted exclusively to these purposes, and that the Sabbath and its services are connected with the best interests of society in general. Both church and state are greatly benefited by its reforming and Christian influences. Thousands are found in all ranks of society, who are better qualified for their places by their attention to the Sabbath and its worship, if we except the dregs of society, who place themselves beyond Sabbath influences. Think of the millions the Sabbath has reclaimed from error, profligacy, and vice ! And the vast numbers it has been the means of making praying and holy men ! And who can calculate the amount of its restraint upon the passions and worldliness of mankind ? If the Sabbath was

given up, the Christian nations would soon be ruined. If sacred time was dispensed with, the people would substitute other days for relaxation from labor and business, which would soon be devoted to dissipation, and serve to degrade, instead of improving society. Besides, it is the sacredness of the day, that, in a great degree, gives it a moral influence, as the Lord designed it should. Had the fourth commandment been left out, the Sabbath would now be obligatory on us, from the relation it holds to society, to the best interests of families, and of individuals. That is, with our present experience of the necessity and advantages of Sabbath time, it would be our duty to consecrate a similar portion of time to the same ends. And this being true, it is not at all probable that the Great Head of the church would, or did, at the end of Judaism, repeal an institution so essential to the success of Christianity. The moral law enjoins love to God and love to man; both of which are greatly promoted by the Sabbath. Therefore, the moral law, as a whole, requires of us that we sustain the seventh-day Sabbath. Nor can any other institution answer as its substitute. Hence it must be perpetuated. But if the Bible *does directly command* the observance of the Sabbath — as holy time — it is no small offense to violate its law of consecration! This is plain, if we consider the highly important reasons assigned for its appointment and its contin-

uance — as stated in the preceding pages — and the vast power of the Sabbath for good !

2. The seventh-day Sabbath was appointed at the creation. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Gen. ii. 1–3. Here is the seventh-day rest — the Sabbath after six working days — the day blessed and sanctified — the rest-day commemorative of the creation.

The fact that the Sabbath is not again mentioned for nearly twenty-five hundred years after this, does not affect the argument in support of its perpetuity. The Bible gives us a mere sketch of the history of this period; and there might have been much said on this subject, as on others, which is not recorded. There are many subjects not mentioned, and others merely named, or referred to, a knowledge of which might be quite interesting to us. But a very small portion of the teaching and doings of those times is written. Our duties are mentioned farther along. But we are told that, as the next mention of the Sabbath is at the exodus of the Israelites out of Egypt, it was only a Jewish institution; and that then was its first actual enactment.

It is said that the sanctification of the seventh day, mentioned in Gen. ii. 1-3, was proleptical; that is, a mention of the Sabbath a long time before its appointment. But it is just as true that "God blessed the seventh day, and sanctified it," and "rested on the seventh day"—at that time—as it is that "in six days the Lord made heaven and earth, the sea, and all that in them is." And besides, such a paraphrase of this text is too loose to make good sense. It makes Moses say, God blessed and sanctified the day after the creation, because, twenty-five hundred years after this, He designed to set apart as holy time each seventh day, that one nation only might thus celebrate the living God as their Creator; and that it might be a sign between Him and that one nation only, that He was their Creator and their Sanctifier! Is not this sufficiently absurd? Why not all men thus acknowledge their relations to God, from the beginning? And why not now thus celebrate the Divine Existence as our Creator and Sanctifier? And why one nation thus keep so important an institution, in which all are equally concerned, and all others be exempted from this duty, and excluded from its advantages? "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also." To the Bible and its Sabbath, all have an equal right.

3. The existence of the Sabbath before the Jews left Egypt, as well as its continued obligation, is

proved by the fact, that, when it is again mentioned, it is introduced as an institution previously appointed, and still to be continued. Its second mention is in Exodus, sixteenth chapter, in connection with the first giving of the manna. And here it is mentioned incidentally, attention being called to it by the people now having gathered manna on the sixth day, to be eaten on the seventh. Moses had required of them to gather only a certain allowance to each person for the working days, but twice as much on the sixth day, as a preparation for the Sabbath. Let us read, and see if the Sabbath was then introduced as a new thing. "The Lord said unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." And Moses said to them, "Let no man leave of it till morning. Notwithstanding, they hearkened not unto Moses; but some of them left it until the morning, and it bred worms, and did stink." "And it came to pass that on the sixth day, they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses." That is, they informed Moses that the people had done, on the sixth day, as he directed. They probably wish-

ed directions how the manna could be preserved for use on the Sabbath. All the rulers came, that each might inform his own people. And in giving his directions, Moses refers to the Sabbath as a well known institution. He said, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord ; bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till morning, as Moses bade ; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day ; for to-day is the Sabbath unto the Lord : to-day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, which is the Sabbath, in it there shall be none." Here is no intimation of a newly appointed institution, but only a reference to one previously existing. Had this been the first Sabbath — an institution requiring one-seventh of the time of all the people — and of such vast importance to society as is this ordinance, it would now have been mentioned as a new appointment, and its designs have been stated. But no intimation being given on these points, proves it to have been an old institution ; the nature and objects of which the people well understood. And if it was only predicted at the creation, to be commenced at the exodus of the Jews out of Egypt, this important fact would not have been passed by

unnoticed by Moses! It is very plain that the Sabbath was not then new to the Jews.

4. But the continued obligation of the Sabbath, from Adam to Moses, is fully established by the fact, that, in a few weeks after its recognition, as just mentioned, it was introduced and identified as the same institution as the one appointed at the creation. Compare Gen. ii. 1-3, with Ex. xx. 10-11. The Sabbath of both these texts is the seventh day, after six days' work; in both, a day for rest; in both, a day blessed and sanctified, or hallowed; in both, sanctified for the same reason — because the Lord "rested on the seventh day," after creating all things in six days. How clear it is that these are one and the same Sabbath, and that the Sabbath mentioned in these two scriptures is identical with the one mentioned in the sixteenth chapter of Exodus. But if all this could be proved incorrect, the obligation of the Sabbath upon us would not be lessened; as,

5. The seventh-day Sabbath was proclaimed from Sinai, as a part, and as we have seen, an essential part, of the moral law — which is to us a rule of life — not to be repealed, either in whole or in part. The laws which constituted the government of the Jews were in three divisions: — their ceremonial laws, their civil laws, and the moral law, or ten commandments. These united, formed their system of government. All the ceremonials of types and shad-

ows necessarily ended when Christ finished His "one sacrifice for sins," He being their great anti-type. But not so with the moral law. This differs from merely the Jewish laws, in its nature, the time of its origin, its duration, the number of its subjects, and the circumstances attending its formal presentation to the Jews, as the rule of moral conduct for all men. The moral law is only an embodiment, in a brief form, of what had been obligatory on man from the beginning. The decalogue teaches, in ten precepts comprehensively expressed, the sum of the moral character God requires of us; and to distinguish it from all other laws, and to impress the people with its sacredness, its importance, and its fearful authority, they were required to devote two days to a preparation for its reception — the mountain from which the solemn presentation was to be made was sanctified to this use, and so holy that whosoever — whether beast or man — that touched it, was to be put to death. And the mount "burned with fire." And upon it was "blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the words should not be spoken to them any more. And so terrible was the sight, that Moses said, I exceedingly fear and quake." There was a solemn and awful manifestation of the living God, which sufficiently distinguished Him from false gods. And with "a great voice" Himself pro-

nounced the moral law, in ten sections, and wrote them on two tables of stone, and delivered them to Moses, who deposited them in the Ark, in "the holiest of all," in the Temple. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. Ex. xix. Moses says of the ten commandments, "These words the Lord spake unto all the assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and He added no more: and He wrote them in two tables of stone, and delivered them unto me." Deut. v. 22. And these tables of the law were deposited in the Ark, with the "golden pot that had manna, and Aaron's rod that budded." Heb. ix. Thus is the moral law distinguished from all ceremonial and civil law. *And the Sabbath is a part of the moral law, thus distinguished; and it is of the*

same authority as any other portion of this law!

6. The New Testament teaches that the types and shadows of past dispensations did pass away when Christ, "through the eternal Spirit, offered Himself without spot to God, to be a propitiation through faith in His blood, that He might be just, and the justifier of Him that believeth in Jesus." But both Christ and His apostles are very careful to protect each of the ten commandments, by teaching that the moral law is not repealed — neither any one of its precepts — neither superseded by any Gospel enactment or provision. Hear them: "Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." "If thou wilt enter into life, keep the commandments." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He who keeps the ten commandments, excepting one, and disregards that point, or one, is guilty of violating the moral law, as a rule of conduct. So it is explained in James ii. 10, 11.

The moral law rests upon the principle of love to

God and love to man. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "Love is the fulfilling of the law." Practical, affectionate, and sympathetic love. The ten sections of the decalogue are only ten modes which God has revealed to us by which this law is fulfilled. And they are stated in a comprehensive, though brief, and yet clear manner. By each of these God is highly honored, and man is greatly benefited.— And hence he who intentionally violates either of the ten, strikes a blow at the foundation principle of the divine government, injures his neighbor, and forfeits his right to the benefits and protection of the government he thus disregards and assails. The nature of the moral law implies its continuance while the world shall stand; and the four-fold designs of the fourth commandment, and its absolute necessity to the protection and support of the other nine, make it as essential to the divine government as either of them in our present condition. Hence when the Lord himself gave to the Jews their civil laws, He protected the fourth commandment by as severe a civil penalty as He did the others; while the entire want of any evidence of its repeal, and the clear statements of the Bible in support of the whole ten—given for all men, of all ages—demonstrate that the Sabbath is of the same authority it was when it was proclaimed from Sinai!

7. How can any one who admits the authority of

the Bible, reject the fourth section of the decalogue ? How many commandments are there ? Nine. Do you say, Nine ? Who has repealed one of them ? Surely not He who "wrote upon the tables of stone the *ten* commandments" ! And if *we* may lessen their numbers to nine, why not five ? or repeal the whole ? Such is the importance of the whole ten, and such their connection with each other, and with the best interests of society, and such the solemn and impressive circumstances under which they were formally delivered, by Deity himself, that had either of them been abrogated, this important fact would have been made as evident as noonday ! How many commandments in the decalogue ? Answer — **TEN.**

8. In a prophetic account of the success of the Gospel in the last dispensation of the world, and the ruin that will overtake its enemies, Isaiah informs us that the Sabbath will exist in those days. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi. 23. As the Gospel wins its way over the hearts of men, will the Sabbath be respected and its worship loved. As men are converted from sin, they leave off Sabbath-breaking ; and as they advance in holiness, they delight in Sabbath worship. As communities advance in virtue and piety, the value of the Sabbath is more clearly seen and its

importance felt; and as a people increase in attachment to and their spiritual observance of the Sabbath, they will "delight themselves in the Lord," as He has promised they shall. Indeed, we cannot see how the Lord could withhold from us so great a necessity as that of hallowed time, unless He should do it by way of judgment, as he once did to the Jews.

9. So long as the same reasons exist for which a divine institution is first appointed, the institution itself will, of course, be continued. And especially are we to suppose it continued until abrogated — either by declaration or of necessity. But the same leading and important reasons now exist for the continuance of the Sabbath as existed before Christ, with additional reasons, as we shall show when we come to speak of the day to be kept. And so must these reasons continue while time shall last.

As a commemorative institution, it is certainly as suitable and as necessary as at the first. We sustain the same relations to God, and these relations oblige us to the same duties. And it is as necessary that we should be reminded of these relations and duties by a weekly monumental institution, as it was in the first ages of the world. This cannot be denied.

And as a rest day from manual labors and mental anxieties, it is not only as necessary, but increasingly so. As the human family multiplies, diseases

are more numerous, it costs more to live, business anxieties increase, and the world presses harder upon the mass of mind; while new plans open for worldly speculations, and there are increasing inducements to neglect health, and intellectual enjoyments in healthful subjects and objects, and increasing temptations to overlook the great business of life,—the service of God, and a preparation for eternity. All these create an increasing necessity for the rest of consecrated time, with its restraints and its helps, for the security of its noble objects. Never was there a louder call than now for the weekly release from the drive and hurry of worldly business. Were it not for the Sabbath-day check upon worldly minds, and its release to laboring and business men, millions of bodies, and of minds, too, would break down under the pressure of the world. What a blessed release does the holy Sabbath offer to hard laboring men and to anxious business persons!

And as a religious institution we cannot, if we are right, wish to lose the delightful privilege of spending each seventh day in divine worship, undisturbed by the noise and confusion of worldly business, in the acquirement of religious knowledge, and in the use of the means of grace conducive to holiness. And no one will deny that this is as much a privilege, and as necessary as when the Sabbath was made the fourth commandment. As people multiply, and errors, vices, and temptations increase,

the necessity of the Sabbath is increased. And it is not at all probable that, while no other institution is appointed in its stead, the Sabbath law has been or will be repealed. Such a supposition is absurd! And a great advantage of Sabbath time is, that it is not merely a release from labors — leaving the eyes, ears, and hands unemployed, and as a consequence, the mind to feel the more sensibly the anxieties and uncertainties of business interests, and the burden of borrowed troubles — but the Sabbath services engage the intellectual and moral powers in interesting and ennobling subjects; such as occupy the minds of angels, of Christ, and of the infinite God! Thus our minds are released from the pressure of the world, rested, strengthened, and improved. This is one of heaven's most gracious methods of improving the human mind.

And as the great antitype of the glorious and eternal rest, it should be continued. It is certainly as needful as ever that we should be reminded of the home of the good, by the holy rest-day and its worship, so admirably adapted to this great end. And also of the necessity of being prepared for that state of rest where none but the holy dwell. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

10. Christ, who "is Lord of the Sabbath," said, "The Sabbath is made for man" — the human fam-

ily; and not for any particular nation, people, or period of time. And this is evident from its adaptation to all nations and places, the necessity of such an institution for all people, and the reasons for its appointment, as well as the fact that it is a part of the moral law. When Christ said, "The Sabbath was made for man, and not man for the Sabbath," He evidently used the term man to signify the human family. He was teaching that the rules of Sabbath-keeping were not to be so understood as to destroy or injure man, but so as to make the day a blessing to its observers. The Sabbath was not made for *a* man, or for *the men*, but for *man*; the human race. When the Savior spake these words, He stood between the two dispensations, looking out upon both; and he spoke in view of the benefits of the Sabbath to men in general. Or rather, standing on the last end of the receding dispensation, He was giving instructions for the future conduct of the people. The Sabbath belongs to Jews and to Gentiles — to man.

11. Had Christ, or His apostles, taught that the seventh-day Sabbath ended with the beginning of the Gospel dispensation, it would have caused no little controversy between the Jews and the Christians, of which we could not have failed to have had some account, not only in the New Testament, but also in other writings. The Jews were very tenacious of their Sabbath. There is no doctrine they

would have more violently opposed than the repeal of the fourth commandment by the Christians. The fact that we have not even an allusion to any controversy on this subject, either in the sacred writers or in other authors, is full proof that neither Christ or His apostles ever taught that the fourth commandment had passed from the law. They could not have failed to state this fact, and that, too, most clearly, had they reduced the commandments to nine, instead of ten, the number mentioned in the Bible. And the opposition the Jews would have made to such a breach in their law, would have made a prominent appearance in the writings of the apostles; and church history would have mentioned the continued debate. We may be assured that the Sabbath law was not repealed at the beginning of the Gospel church! And more than this — we have abundant proof, in church history, that the Christian church has kept the Sabbath of the moral law from the time of the apostles; and that because it is the fourth commandment. Those who reject or neglect the Sabbath make a very strange mistake, and a very great one!

12. The Christian Sabbath is absolutely necessary to the success of the Christian church. What could Christianity do in its mission for the world's conversion without the Sabbath? How few would attend its worshiping assemblies to hear the Gospel preached, or to feel the influence of social meetings,

if all days were working days! How many, even of its own members, nominally so, would be absent on these occasions! And many churches, having no divine rule, would come to the conclusion that one-seventh part of one's life is too much to be taken from worldly interests, and devoted exclusively to religious purposes, if God had not revealed to us this necessity. Were the seventh-day Sabbath given up, how soon would the people differ as to the portion of time necessary to devote to public worship. And very soon different days would be kept by different people, and by many no days observed religiously, until confusion would be carried through the whole system of divine worship. And the present restraints of Sabbath influences being taken off of the world, and its helps lost to the church, the church would fast decline in piety, and soon but few retain even the forms of Christianity; and the nominally Christianized world would be startled at the rapid increase of vice and crime! If the Gospel makes such slow progress in reforming the world, and in advancing the church in holiness, with all the great moral influences connected with holy time, what could it do without its restraints and its helps? Certainly but very little. In proportion as the Sabbath is desecrated, as holy time, the church loses its power for good. Though such vast numbers disregard the divine authority, in refusing to separate hallowed from common time, and so many

professors keep it in a half-worldly manner, yet it serves as a mighty barrier against sin, and is a great help to virtue and piety.

Can any one professing to be a Christian, or any well-wisher to Christianity, or any one friendly to good morals, be indifferent to this subject, or pursue a course to weaken the influence of the Sabbath over society? Shall we not sustain an institution so closely connected with the best interests of the church, the nation, and the world? And especially one so absolutely necessary to the moral and religious training of the young? And he who has not a taste for the services of sacred time, surely cannot imagine himself prepared for the employments of the heavenly rest! And as friends of the Sabbath, we must not only abstain from working days' employments on this day, and restrain those under our care, but be present in the religious assemblies, and aid in sustaining Sabbath worship; and thus show our friendship to the institution by assisting to carry out its designs. A little reflection will convince us that he who is not for the Sabbath is against it. And every person in a Christian country, who does not make himself an outcast, enjoys very many advantages from Sabbath influences over society; and no man is the loser by contributing his proportion in sustaining it, as suitable Sabbath-keeping most certainly contributes to health of body, peace of conscience, and cheerfulness of spirits—to good

morals, and to temporal prosperity. And no one will deny that it adds to the respectability of a person and a community.

It is a sad reflection that so many thousands in Christian lands have come up from infancy to manhood so familiarized with neglects and violations of the Sabbath as to prevent in them feelings of sacred regard for holy time; and as a consequence, vast numbers look upon its strict observance as superstition, while multitudes have feelings of aversion to it as a religious institution; and not a few persons who admit its obligation feel it a weariness rather than a privilege. To these multitudes the benefits of the Sabbath are, in a great degree, lost. Hence the striking fact that more than three-fourths of all committed to penitentiaries, jails, and prisons, are bold violators or neglectors of Sabbath time. And looseness of principle on this subject characterizes most of the other fourth. A conscientious Sabbath-keeper is quite secure from these places. A very large proportion of the children of our country are, on the Sabbath, familiarized with conversation on working days' business, pleasure rides, worldly amusements, or pleasure parties; or to see the day spent in an idle, sluggish way, as burdensome time. Or, it may be, to see it connected with theatrical performances, or hunting, fishing, berrying, or visiting — or perhaps in traveling, merely to save working days' time. And in not a few instan-

ces, children are associated with members of churches who habituate themselves to more or less of these modes of Sabbath violations. And is it at all strange that persons coming up to manhood under such circumstances, should find it somewhat difficult to feel that sacred regard for holy time which their enlightened judgment convinces them they should have? Much less is it any marvel that feelings and habits in accordance with such early associations should be carried into after life, and follow many to the end of their probation. Not a few persons, when convinced of wrong, are quite unwilling to break up old habits, and to give up old principles, deeply imbedded in the feelings and interwoven into the practices of past life. *It is a fearful thing to have a hand in forming wrong habits in the lives, and creating erroneous principles in the minds of the young!* And such is the number and variety of ways in which a violation and neglect of the Sabbath operates against good society, in producing vice and irreligion, and so numerous the modes in which a scriptural attention to it prevents unhealthy idleness, improves useful knowledge, and excites to useful living, that in no way can we advance the good of others, and the divine honor, more than by making "the Sabbath a delight, the holy of the Lord, honorable."

And this must be done principally by example and instruction. Where good examples are not

found, all other means will fail of success. The civil law given to the Jews protected the fourth commandment, as it did also the other nine. Such penalties were fixed to the violation of them as the nature of the case, the circumstances of the times, and the condition of the people demanded — God himself being judge. And it is now the duty of civil governments to protect the moral law, so far as civil law can do this ; not by way of establishing a national or state religion, but for the security of the good morals of the state, upon which rests the safety of good government, and the happiness of the people. National morals must be protected ; and these are made up of the morals of individuals. The civil laws which protect other of the ten commandments are not designed to, nor do they, establish a law religion. This protection is designed only to assist in securing the rights of the people and protecting good morals ; thereby to secure the safety of government and the happiness of its subjects. Civil laws protect the ten commandments as the infallible and safe foundation of national morals. It is on this principle, and this alone, that the fourth section of the moral law should have the protection of civil laws. The laws which are made for the protection of the decalogue, distinguish Christian governments from the governments of idolatrous nations, which sustain principles directly opposed to the commandments of the living God.

There is nothing capable of clearer evidence than the fact, that, no nation, properly so, can long exist without a system of religion, having certain leading points in which the mass of the people may agree. And no nation can protect itself against divisions, civil wars, the oppression of ambitious men, the degradation of the mass of the people, and revolutions, when their system of religion is founded on bad morals, or is wanting in motives of sufficient magnitude to deter from vice, and induce to virtue and piety. And it is capable of the clearest demonstration, that the ten precepts of the moral law, as explained in Christ's sermon on the mount, and in other scriptures, is the true, and the only true foundation of the virtue and happiness of individuals, and hence, of good society. Consequently, their moral, spiritual, and practical influence is the only true foundation of national security !

And hence, though we do not claim that government should support a system of national law religion, yet it most certainly should support good morals, by protecting its subjects in the practice and defense of the precepts of the decalogue. No doubt the true religion will take care of itself if its subjects are protected, and its principles carried out in their lives — being implanted in their hearts. And as the other nine commandments cannot long be sustained if the fourth is repealed, or disregarded, it is absolutely necessary to protect this, in order to secure

the advantages of the others. And every idea of civil government implies that its subjects have no personal rights which endanger the government itself, or which will disturb the public peace. All such rights are supposed to be given up, in exchange for the benefits of civil government. The true line between personal civil liberty and civil government must be where the conduct of the individuals is the most conducive to their own happiness, and the happiness of all those with whom they are associated for government purposes. It is the perfection of civil government, and the extent of civil liberty, to find, and to harmonize on, this division line of rights. Hence the fact that there are persons who claim it as a right to do what they please on the Sabbath as on other days, is not a sound objection to the doctrine of Sabbath protection by civil laws, as this would equally prove the right of all men to violate either of the other commandments, as their consciences would allow them, or as they should plead the right of conscience so to do. And this would make an end of all civil government! *But there are bounds to personal rights, as well as to government rights;* and the man who cannot give up such private rights as it is necessary to sacrifice to have public government, that man cannot govern himself. These are the persons who create the necessity for courts of justice. They are selfish. Now we have proved that the fourth commandment is of the same

authority, and its observance as necessary to the public good, as is attention to the other nine,—that if this is abandoned, the others cannot be maintained. Hence the whole of the moral law should have the protection of civil government, that it may exert the extent of its moral influence over society.

That “righteousness exalteth a nation, but sin is a reproach to any people,” is a self-evident proverb. It is demonstrated by facts within the observation of every person. But how shall a nation become righteous? An important question! The little streams make up the brooks; these, the rivers; and the rivers create the ocean; the waters of which, evaporated by the sun, descend upon the earth, producing vegetation, plenty, and healthful air, and thereby sustain animal life and give cheerfulness. So individuals make up families; these, towns; the towns form the States; and the States make up the nation. And the political, moral, and religious principles of the nation, in its laws, its offices, and its officers, if good, rise up by the influence of the Sun of Righteousness, and go out over all the land, protecting, blessing, and cheering the whole. And thus each person, town, and State, are re-blessed by the good influences they send out. Now as the great whole is made up of individuals, so the great work is effected by making each person right, beginning with each one in infancy, and giving a righ taining to the youth, not forgetting the improve-

ment of us who are older. The work of converting a nation to holiness, to happiness, and to safety — as well as to usefulness among the nations—must be done by littles; as the millions of little streams unite and form the rivers, and these the great ocean. But many hands can do a great many littles — and these many littles make up the great work. A truly Christian nation would be a sublime object! And should not this be the highest ambition of a nominally Christian nation? Would not this secure safety, happiness, and the highest degree of national honor? To have it known that all our rulers were really good men — Christian men — would add immensely to our national reputation.

It would be a great misfortune to Christianity to be supported as a law religion, and imply a weakness in it to suppose it needed such a support. But it would be a great good to have the hearts of the nation so influenced by Gospel holiness, as to move them spontaneously to appoint to all its offices of trust men of established piety and virtue. The true statesman has that love of country which true Christianity inspires. As the morals of true Christianity underlie all the principles and measures which secure national happiness, such a state of things would end unwholesome political strife; such as originates in selfishness, stirs up bad passions, rocks the whole country, and shakes the government to its foundation! It would create love to the public

welfare, secure the divine blessing, and spread contentment and happiness among the people! "Happy is that people whose God is the Lord." That the world should have existed eighteen hundred years under the noonday light of the Sun of Righteousness, within reach of all the powerful agencies of "the Gospel of the grace of God," and not one nation yet thus leavened and imbued with the holiness of Christianity, is a consideration which should stir with deep and intense feeling the heart of every one who, in any degree, shares in the sympathy of the world's Redeemer in the lost condition of mankind! What nation will, in deed and in truth, be the first Christianized nation? Will it be some one now bearing the Christian name, but not worthily sustaining it? Or will it be some one now heathen? Perhaps Africa. "The last shall be first."

But every sensible person knows that a suitable attention to the Sabbath, as holy time, lies at the foundation of all the truly religious success of the Gospel church—that Christianity could not succeed in its spiritual work without this. And the help the church affords the nation, to real prosperity, depends, not so much upon its numbers, as upon its holiness; the personal goodness of its members; its success in multiplying truly righteous persons, who will exert a Christian influence. For nearly fifteen hundred years, the greatest obstacle to the proper work of Christianity has been, that its name

has gone far ahead of itself—its spirit. Its depth has by no means equaled its breadth and extent. And where its name, and some of its forms, have been adopted, without its nature and spirit, it has, of course, failed to accomplish its proposed ends. And just so with the Sabbath; its name, and the shadow of its form, have gone far beyond itself; beyond where its great designs and its obligation have been understood; where the nature and spirit of it have not taken hold of the hearts of the people. The true faith and practice of the Sabbath, in the spirit of it, cannot fail to reform the people, and lead them to worship the living God, "in spirit and in truth." What vast numbers have been saved from demoralizing principles^{*} and practices by the Sabbath influences! And how many millions converted from sin to holiness, by its redeeming power! And alas! how many have been ruined, by leaving the Sabbath worshiping assemblies, and idling away and violating the time consecrated for their moral and religious benefit. While, on the other hand, multitudes have seen the connection between their strict regard to the Sabbath, and their good morals, prosperity in business, and their religious blessings. And other things being right, every Christian man will find himself advancing in holiness as he conscientiously avoids, even the appearance of Sabbath violations, and improves the day in agreement with its designs.

We wish to be useful. Many may have talents and means of usefulness which we have not. But there is one way in which all may be useful. Be a scriptural Sabbath keeper. Be decided. Let your opinion be known. Don't be afraid. It is a subject that will bear examination. The more it is conversed about, the more arguments will come up in its support. Sabbath neglectors and violators of holy time know they are wrong; and they never feel right. It is the Sabbath keeper who, on this subject, has a clear conscience. And, say what you will, it adds greatly to a man's weight of character, as a citizen, to be known as a consistent observer of Sabbath time, as every one sees its utility and the bad influences of the opposite course. The Bible enjoins the Sabbath; it has not repealed it; and we cannot do without it. He who breaks it violates the moral law,—the ten commandments, as the rule of our moral conduct. The Divine Revelation must be our only infallible standard of doctrines and of morals. Abandon this, and we have no rule of moral conduct; nor can we know whether the religious doctrines we advocate are true or false. Uninstructed reason is a blind guide. And of all improbabilities, nothing is more improbable, than that an infinitely wise and holy God should leave the subjects of His intelligent creation and government without an infallible standard of religious truth, as a guide of their conduct—towards

Himself, and towards each other. The contrary opinion defames the character of the great Creator! But the religious experience of millions of good and true men has long since demonstrated the divine origin of the holy Scriptures. And this experience is supported by the practical influence of the Decalogue, as explained in the sermon on the mount. These are all in the right direction. Read the ten commandments, in Exodus, 20th chapter; and then turn over, and read the sermon, in Matthew, fifth, sixth, and seventh chapters;—read them carefully;—and then say, if in your opinion, we could have a better system of experience and of practice. Can any one be wrong,—or injurious to others,—or unsafe in death,—whose character and practice are conformed to these rules?—so far as usefulness and happiness are connected with moral character and conduct, he is fitted and qualified. Well, the decalogue enjoins the seventh-day Sabbath; and the sermon asserts the claims of all its precepts,—the whole ten,—every jot and tittle,—till heaven and earth pass away!

So that, whatever view we take of this subject, it is far better, and infinitely more safe, to work only the six days, and enjoy the seventh as a religious rest, than to work on the Sabbath, with the Bible against us. If the word of God is with us, and the divine blessing is upon us, and we have a good conscience, and a life of useful example, we shall

pass safely out of time, secure an eternity of good, and leave behind us a lesson of instruction to the world, which we shall not regret at death. And the joys of heaven will be heightened by the reflection that the world is still being made better by our useful example during our probation on the earth. "Remember the Sabbath-day, to keep it holy."

SHOULD THE SABBATH BE OBSERVED ON THE DAY
CALLED THE FIRST DAY OF THE WEEK ?

The fact that the Sabbath is called the seventh day, and that it is now kept one day later in time than it was by the Jews in the time of Christ, has led many to suppose that the Christian Church is off the true seventh day of sacred time. These persons, when they practice their theory, keep their Sabbath on Saturday; imagining that they are on an unbroken succession of weeks from the creation until now; and that the Scriptures require this. And that, consequently, all who are off their succession, are Sabbath-breakers,—do not keep the commandments—while they themselves are the only true Sabbath-keepers. But it is a great mistake to suppose it certain that the Jews kept their holy time on such an unbroken succession, from the first Sabbath. And a greater error to imagine that the fourth commandment, or any other text of Scrip-

ture, requires of us that we observe the seventh day Sabbath institution on such a succession ; and that by a loss of such a count of weeks, from creation down, we lose the Bible Sabbath. Those who advocate these doctrines are called Sabbatarians ; because they oppose the Sabbath being on Sunday, and keep the Jewish Sabbath.

The evils growing out of Sabbatarian notions make this question a subject of great importance, both to the church, and to society in general. And as no one believes the Bible requires two Sabbaths each week, the evils of keeping up two must be charged upon the party keeping up the false one.

The keeping of more than one Sabbath each week is not a little inconvenient to all company business, when the persons associated differ on the day. And the inconvenience is in proportion to the capital invested, and the number and importance of the persons thus disagreeing. And every person who keeps Sabbath on a different day from those around, will find much inconvenience in so doing. And a Christian must feel unpleasant to interrupt the feelings and disturb the worship of the body of people, by engaging in secular business on their holy time. If a Sabbatarian was a member of a national Congress, the government would lose his services fifty-two days each year of his term. And a few such, if men of distinction, and allowed to keep their offices, and hold their Sabbath time, might stop the

business of the national assembly for that portion of time. And the same inconveniences would be realized in all Legislatures, in proportion to their time and numbers. And in all Courts of Justice ; judges, jurors, lawyers, witnesses, or parties concerned, being Sabbatarians, would interrupt business one day in each week. And Colleges, Academies, and other Schools, must be interrupted one working day in each week,—according to the number and importance of such persons connected with schools, as officers, teachers, and scholars. And students of law and of medicine, and all apprentices of trades must be discommoded, or discommode others, unless connected with persons of their own Sabbath views. Its inconveniences to families are very great. Keeping days as holy time while others around them are at work, it is difficult to manage the children in accordance with sacred hours. Or indeed, for any of the family to realize the difference between sacred time and working days, or to feel themselves on time consecrated to spiritual devotions ; as when enjoying the stillness which properly belongs to Sabbath hours.

And if the parents are divided, one against the other, which shall control the children and domestics ? The law is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work ;

thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." All upon the premises must be managed in accordance with holy time. The father may manage the smaller children,—perhaps,—but will he govern the larger ones? And how will the mother do? And if all the family "lay by" to accommodate the father, will he allow them to keep Sunday as Sabbath-time? It sometimes happens that persons keep no day, merely because they cannot keep Sunday. Not believing that Saturday is Sabbath, they work; and it not being convenient to keep Sabbath while the family are at work, they feel released from the fourth commandment, by a seeming necessity in their case. And in consequence of family and business relations between those holding different Sabbaths, Saturday is often kept as a kind of half Sabbath: and Sunday spent in visiting, and conversation upon business affairs with Sabbatarians, anti-Sabbatarians, and Nothingarians. This, with the examples of working, riding about, &c., keeps up a continued course of Sabbath-breaking; removes from the feelings of the people the respect due to sacred time, and lowers down the dignity of the institution, and thus destroys its moral, its religious, and its merciful designs; and the more so, as these irregularities originate with the professed advocates of the Sabbath. This is certainly a great offense against the moral law!

And holding different Sabbaths is a great damage to the church. Not only by its injurious influence on hallowed time, and by preventing the people from meeting for worship on the same day, and the disturbance of each working on the others' sacred time; but as all agree that there can be but one Sabbath each week, one party must be considered, in church discipline, as violators of the fourth commandment. And hence persons thus differing cannot be in the same church organization, and practice this difference. And with the present differences of opinions among men, if all Sabbatarians should go into one body, their condition would be no better, as agreeing on this point cannot harmonize them on church government, church ordinances, and on doctrinal questions. To consider the opinion that Saturday is Sabbath, of so much importance that every other consideration should be sacrificed, for the sake of agreement on this one point, would prove such persons fanatics, or doctrinally bewildered.

The great importance of this subject should interest every person to fully investigate the arguments connected with it. And we should thoroughly acquaint ourselves with the reasons for the change of the day, as now practiced by the body of the church. We should be able to give the reasons why we believe any Sabbath obligatory,—why we keep the day we do,—and why we begin Sabbath

time the hour we do. Without this we cannot have a rational faith in our own Sabbath theory ; nor can we defend our practice when attacked ; neither can we converse intelligibly on this subject. And those who reject the Sabbath should, above all, be well informed in relation to the arguments in its defense ; as they are on the dangerous side.

Sabbatarians teach that, to be off their Sabbath, is to be off the moral law. One of them writes thus, "The fact that He has never required of us to rest on that day, Sunday, shows that its observance in the place of the Sabbath is a clear instance of making void the commandments of God to keep the traditions of men." And this sentiment they often advance. Now if it shall appear that the Bible has not required of us to keep the seventh-day Sabbath institution on an unbroken succession of weeks, from the first rest day until now; but that the seventh-day Sabbath is now on the first day of the week,—not us,—but the Sabbatarians, will be the ones who have made void the fourth commandment, by adopting the tradition of the modern Jews, that Saturday is Sabbath! Now—all prejudice aside—let us candidly examine the subject. We wish to know which side is on the commandments ; and which is on tradition. Now we have a fair statement of the subject in discussion ; and what we have thus far said, shows that our time will be well spent in a suitable investigation of this subject.

And our first inquiry is,—and it is one of great importance,—what has been the doctrine and practice of the church in relation to this point, from the Apostles' time? On this question we have abundance of light. It is a well established fact that the seventh-day Sabbath has been observed on the day called the first day of the week, from the beginning of the gospel church. Bishop Andrews, a learned and pious writer of the first part of the seventeenth century, says, "There is not an ecclesiastical writer in whom it is not found." The Sabbath being set forward one day, carries the week forward with it. This brought the seventh day on to what was, and still is, called the first day. It is the first day, according to the old reckoning; but the seventh day in counting for the Sabbath; as it continues to be preceded by six days allotted to work. Now it is the seventh-day Christian Sabbath; and the institution is that enjoined in the fourth commandment.

The authors from whom we quote as authorities, are, Dr. T. Dwight, formerly President of Yale College; Rev. A. A. Phelps; Dr. J. Edwards; and D. Wilson, on the Sabbath; and J. L. Mosheim, a learned historian, who died in 1755; and Eusebius, an ecclesiastical historian, of great learning, who died in 338, or in the first part of the fourth century. In the days of Eusebius, there was an abundance of writings such as were necessary to furnish him with ample means of knowing the practice of the church,

up to the days of the Apostles. And as this writer must have known the facts in the case, and is good authority as a historian, let us hear him first. But here let us call attention to an important fact. It is this. All the writers distinguish between the Christian Sabbath, and the Sabbath kept by the Jews after the gospel church began. To do so, they call the former, the first day, the eighth day, the Christian festival, Sunday, and the Lord's Day. And that these names refer to the Christian Sabbath, as distinguished from the day kept by the Jews, is sufficiently plain. This one fact establishes the truth that the Christian seventh-day Sabbath, as it now exists, was kept in the first ages of the church. We shall also see that the first Christians understood the Sabbath to be removed unto the day Christ arose, to commemorate that great event. These two facts demonstrate the doctrine we defend.

Now let us hear Eusebius. He says of the Ebionites, who existed in the first centuries, "They also observe the Sabbath and other discipline of the Jews, just like them; but on the other hand, they also celebrate the Lord's day, very much like us, in commemoration of the resurrection." P. 113. And he quotes Dionysius as saying to Soter, Bishop of Rome, "To-day we have passed the Lord's day, in which we have read your epistles." P. 160. And he tells us, p. 162, that Melito, Bishop of Sardis, in

the second century, wrote a “discourse on the Lord’s day.” And on page 207, speaking of the controversy which occurred in the year 180, upon the passover, he says, “Hence there were Synods and Convocations of Bishops on this question; and all unanimously drew up an ecclesiastical decree, which they communicated to all the churches in all places, that the Lord’s resurrection should be celebrated on no other day than the Lord’s day.” So that the Christian Lord’s day was on the resurrection day. And page 209, he says, “Among these also was Irenæus, who, in the name of the brethren in Gaul over whom he presided, wrote an epistle, in which he maintains the duty of celebrating the resurrection of our Lord, only on the Lord’s day.” No one can doubt that the term Lord, in these quotations, means Christ; or that, by the Lord’s day, is here meant Christ’s day,—the Christian Sabbath; held on the resurrection day, as the writers thus explain themselves. And Eusebius is quoted by Dr. J. Edwards, as saying in his Commentary on the Psalms, “On each day of our Savior’s resurrection, which is called our Lord’s day, we may see those who partake of the consecrated food, and that body which has saving efficacy, after eating it, bowing down to Him. The Word, by the new covenant, transferred and translated the feast of the Sabbath to the morning light, and gave us the true rest, viz: the saving Lord’s day.” And the Council of Nice, held in 325, called up

this question, and resolved that, "Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox, because it was certain that the Savior rose from the dead on Sunday which next succeeded the passover of the Jews." These quotations show that the day of the Sabbath institution was changed at the beginning of the Gospel dispensation.

Theodore, "an illustrious ecclesiastical historian," of the fifth century, says of a party of Judaizing Christians, "They keep the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do." Professor Stuart says, "This gives a good historical view of the state of things in the early days of the church. The zealots for the law wished the Jewish Sabbath to be observed as well as the Lord's day; for about the latter there appears never to have been any question among any class of Christians, so far as I have been able to discover." Edwards' Sabbath Manual. The same writer says, "It was not until the party in the Christian church became extinct, or nearly so, who pleaded for the seventh day, or Jewish Sabbath, as well as the Lord's day, that the name Sabbath began to be given to the first day of the week." A. A. Phelps on the Sabbath.

And Mosheim tells us in the first century, "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior

rose from the dead, for a solemn celebration of public worship." And that "The seventh day of the week was also observed as a public festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts." And he tells us, that in the fourth century, "The first day of the week, which was the ordinary and stated time for the public assembling of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with more solemnity than it had formerly been." And about the year 316, Constantine enjoined the religious observance of the Lord's day, not only on his own household, but commanded that it should be kept as a day of rest throughout the Roman Empire. He decreed that the religious soldiers in his armies should be permitted to perform their religious duties on that day without molestation. This he allowed also, to those who desired it, on the Jewish Sabbath. No emperor, king, pope, or council has established any new time for the Christian Sabbath.

And for the satisfaction of the reader, we give the following quotations from the authorities we mentioned. Ignatius, Bishop of Antioch, and said to be a disciple of John, says, "Let us no more sabbatise, but let us keep the Lord's day, on which our life arose. Let every one of us who love Christ keep holy the Lord's day, the resurrection day, the highest of days." Irenæus, Bishop of Lyons, in

the year 167, "On the Lord's day every one of us keep Sabbath." Barnabas, who lived soon after the Apostles, "We keep the eighth day, as a joyful day, on which also Jesus rose from the dead." Tertullian, in 190, "The Lord's day is the holy day of the Christian church. We have nothing to do with Sabbath. Every eighth day is the Christian festival, kept as a day of rejoicing." Theophilus, Bishop of Antioch, in 162, "Both custom and reason challenge from us that we should honor the Lord's day, seeing that on that day it was that the Lord Jesus completed his resurrection from the dead." Dyonycious, Bishop of Rome, in 192, "We celebrate the Lord's day." Clement, in 192, "A Christian, according to the commandment of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord. The Lord's day is the eighth day." Justin Martyr, in 197, in his Apology for Christians, addressed to the Emperor Antonius, "On the day called Sunday, there is a meeting in one place of all the Christians that live either in town or in country; and the memoirs of the Apostles, or the writings of the Prophets, are read to them as long as suitable;" after which, he says, "the President pronounces an admonition and exhortation to those noble examples." And Chrysostom, appointed Bishop of Rome in 195, says, "It was called the Lord's day because the Lord rose from the dead on that day." Cyprian, in 253, "The

Lord's day is the day of the Sabbath." Ambrose, in the fourth century, "The Lord's day is sacred, or consecrated by the resurrection of Christ." And the church council of Laodicea, in 363, decreed that, "It is not proper for Christians to Judaize, and to cease from labor on the Sabbath, but that they ought to work on this day, and put especial honor on the Lord's day, by refraining from labor as Christians." And Austin, in the sixth century, says, "The Lord's day was, by the resurrection, declared to Christians, and from that very time began to be declared as the Christian festival."

The writers from whom the quotations we have given, are made, were among the most prominent men of the first ages of the church; who had abundant means of information on this subject: and *as historians*, they are reliable. And the fact to be proved is mentioned by so many writers, and in such a variety of forms, as to exclude the possibility of mistake. These writers not only teach the fact that the Christian Sabbath was on the resurrection day, but that to distinguish it from the Jewish Sabbath, it was called the first day, the eighth day, the Christian festival, Sunday, and the Lord's day, and that, by the Lord's day, is meant Christ's day. In agreement with the Apostles, who were accustomed to call what either belonged to, or was originated by the Savior, the Lord's,—as "The Lord's supper, the Lord's death, the cup of the

Lord, the body and blood of the Lord, and the Lord's day. The Son of man is Lord also of the Sabbath." Every circumstance goes to show that the change we defend was made by the authority of Christ. Thus far all is natural and plain; just as we should expect things to be if the Sabbath was changed by divine authority. And we should expect the converts from Judaism, while they kept the Christian Sabbath with their brethren, to reluctantly give up their old day, as they did some other Jewish customs.

Archbishop Leo, in the year 469, has a good exhortation on this subject: "If the Jews did so much reverence their Sabbaths, which were but a shadow of ours, are not we who inhabit the light and truth of grace bound to honor that day which God himself has honored; and hath therein delivered us from dishonor and from death? Are we not bound to keep it singular and inviolable, well contenting ourselves with so liberal a grant of the rest? Were it not reckless neglect to make that very day common, and to think we may do with it as with the rest?"

But leaving the testimony of the early writers, who all agree in supporting the authority of the first day of the week as Sabbath time, let us inquire,— Was Sabbath time changed during the first three centuries? or before the days of Constantine, when the Christians were protected against the violent persecutions of the heathen?

Allowing the Apostles and first Christians to have been Sabbatarians — to have taught the doctrine of the necessity of an unbroken succession of seventh-day Sabbaths, from the creation,— it is impossible that the whole church should have, so soon, lost that doctrine, and have changed the day, and that, too, by common consent, without any controversy ! And more especially as this change is supposed to violate the fourth commandment. And how strange that, if this change was made after the organization of the gospel church, no writer should mention so important a fact, or even allude to it ! And more especially so, as many of them speak of the Jewish Sabbath as distinguished from the one observed by the Christians ; and often refer to the fact that many of the converts from Judaism, for a considerable time, continued the Jewish Sabbath, while they observed the Christian rest-day also. And moreover, they were exhorted to abandon the old Sabbath time as a relic of Judaism. And, besides, we hear of no one assigning as a reason for observing the Jewish Sabbath, the arguments now used.

During these three centuries the church had become quite numerous, and had extended its labors into nearly every part of the then known world, and had many writers. Such a change of the Sabbath, having the importance attached to it by Sabbatarians, must have required considerable time, and have caused much controversy, which would have

been often referred to by the writers of those times. Where were all the Sabbatarians all this time ? Did they look on with indifference, while the Sabbath institution was going off the fourth commandment ? The persecutions of those times kept the church too much alive in holiness and to gospel requirements, to allow such a change as would destroy the Sabbath. It is certain that such a change in the Sabbath could not have been made at any time during the first three centuries. This is very plain.

And as it is impossible that the day of Sabbath time could have been changed after the Apostles' time, and before the close of the third century, so is it equally impossible that such a change could have been made at any time since that period, by emperors, councils, or ministers of state. Not only because we have full proof that it was kept upon its present day before that time, but we have abundant means of knowing the fact, if the change had been made since. Church councils now became frequent, and all subjects of church interest were called up, and that of the Sabbath not unfrequently. Many persons had now become fond of controversy ; and church writers were quite numerous ; and laws were enacted for the protection of the Sabbath. But notwithstanding all this, nothing is said of any change in Sabbath time, to which any Christian objected ! Where were all the Sabbatarians, all this time ? Had they all died before this,

that no one started a controversy, or stood up in defense of an unbroken succession of weekly Sabbaths, from "the first seventh-day the Lord blessed"? If this change was made, it was done so still, and so suddenly, and so thoroughly, that not one Sabbitarian remained to tell the story of the loss of their day! For if the change was gradual, how was it that such vast numbers should so tamely yield up their hebdomadary unbroken succession—and the fourth commandment,—and that without an effort to save them? Having had plenty of time to reflect, why were not their voices heard in church councils or in writings? Why is there no record of so important a controversy? or some reference to such a change in Sabbath time? The only rational answer to all this is, the succession of weekly consecrated time has not been changed since the gospel church was organized,—on the day of Pentecost. And that was probably the first Christian Sabbath. And a great day it was, too! It is not very probable that the Sabbath would be fully Christianized until the Christian church was formed, and the Christian dispensation commenced, and the light of Christianity was given.

But it adds much to the influence of even good arguments, clearly stated, when there are strong reasons why the point argued should be thus. It is not enough for the human mind that a duty is commanded; it is a great help to our faith that we

see its utility, its reasonableness. And there is a striking fitness, and a manifest reasonableness, in the doctrine that Christ removed the Sabbath on to the day he rose from the dead. Let us look at these reasons. We may find more to interest us than we have supposed.

1. Nothing appears more proper than that the resurrection of the world's Redeemer should be thus commemorated. That this leading fact in the Savior's doings should be, some how, celebrated by the church, is evident. And this monument is certainly a very suitable one to continually remind us of this great event. We are told that the day of the crucifixion should be thus commemorated, rather than the resurrection. We reply, the sacrificial death of Christ is called to mind by "the Lord's supper,"—an institution which directs us to that event only. But it seems much more proper that the resurrection should be commemorated by a permanent monument, such as the weekly Sabbath, as that demonstrated his claim as the Messiah of the prophets, and consequently proved that he died "a sacrifice for sins," by demonstrating that what he had taught was true. It is thus the resurrection of Christ proves the general judgment. Acts xvii. 30, 31. Christ himself made the truthfulness of his doctrines to depend upon his rising from the dead the third day. "The Son of man shall be betrayed unto the chief priests and scribes, and they shall

condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again. I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." Had Christ failed to fulfill this prediction, it would have proved his inability to rise from the dead, and that his claim to the Messiahship was false. He did rise from the dead the third day, and thus proved that "This is the bread that cometh down from heaven, that a man may eat thereof and not die." It is certainly very suitable that the great evidence of Christianity should be called to mind,—as in the creation,—by the Sabbath institution.

It is no objection to this, that the Sabbath is designed to commemorate the work of creation, as the time of observing the institution—so long as it continues to be a seventh-day rest—does not interfere with its original designs. The Divine Existence, as our Creator, is celebrated—not by an unbroken succession of weeks from the creation—but by a rest-day of holy time connected with six working days. See Gen. ii. 3. Ex. xx. 11. Such a day the church has not lost. Neither are the other designs of the day interfered with by its change of time. Hence, if He who "is Lord of the Sabbath" chose to remove this institution one day

forward on time, that it might also call to mind the great event of his resurrection in connection with that of creation, this is a good and sufficient reason for so doing.

And the Sabbath being on the first day of the week does not affect the institution itself, neither its relations to the preceding six days, as the name does not alter the fact that it is still the seventh-day, after six days allotted to work. It being put forward one day brings it on to what was, before Christ, called the first day of the week; and so it continues to be called the first day, keeping up the old name. But as the Sabbath is still preceded by six working days, it still continues to be the seventh-day rest, in the count for the Sabbath. It is on the first day of the week, according to the Jewish reckoning, but on the seventh-day, according to the Christian reckoning. Hence, those who keep the Christian Sabbath are seventh-day people. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh-day; wherefore the Lord blessed the Sabbath day and hallowed it." He blessed the Sabbath as a day of sacred rest connected with six working days. This is all that is expressed by the word seventh, as used in the fourth commandment. And the church has such a seventh-day Sabbath. Who can prove the

contrary? And as there is abundant evidence that this institution was removed on time, when the church passed over from the former to the latter dispensation, those who keep Saturday as holy time are sixth-day people, being on the sixth day of the Christian week. They are one day behind the time, not having yet passed over on to the Gospel Sabbath. We are the true seventh-day people.

2. Though the other nine commandments are adapted to all dispensations, it is not fully so with the fourth, as a commemorative institution, without some change in its relation to occurring events. Its most prominent feature is its commemorative designs, reminding us of our several relations to God, and of our obligations to worship him and to render to him those services which grow out of these relations. Hence it was that, to the more fully adapting this feature of the Sabbath to the dispensation of the Jews, it was made to commemorate to them their deliverance from their bondage in Egypt. See Deut. v. 15. And hence they began their work, or the count for their seventh-day rest, on the day of the first giving of the manna. Ex. xvi. 21-23. And thus the Sabbath celebrated the great and astonishing miracles by which they were brought out of Egypt, and for forty years sustained in the wilderness by bread from heaven! This gave an additional interest to the Sabbath during the Jewish economy.

And can we fail to see the propriety of adapting this leading feature of the Sabbath to the Gospel dispensation by making it celebrate the greatest and the most merciful of all the works of God,—the great work of human redemption through the sacrifice of his Son? Nor can we see any more suitable way of doing this than by removing the Sabbath institution on to the day on which Christ demonstrated the divine origin of his mission, and his own divinity, by rising from the dead!—the great miracle—and having for its object the great end! There is a fitness in thus adapting the holy Sabbath to the Gospel age; as thus it continues its commemorative designs as a Gospel institution.

3. Placing the Sabbath of the church on the day of the resurrection, has vastly increased its importance as an institution. In addition to its present advantages, it now reminds us of the world's Redeemer, as the evidence of our own resurrection and future being; and of the truthfulness of the gospel, its doctrines, promises, and precepts. It is now really and fully a gospel institution. And there is now no institution possessing the interest of the Christianized Sabbath. And none, when rightly understood and suitably observed, is so advantageous to society in general. It is connected with every doctrine and interest of Christianity. With what pleasure must every pious and enlightened Christian keep such an institution! But Sab-

batarianism rejects the Sabbath as a Christianized institution, and continues to keep it in view of its former designs only. Indeed, it has less interest with a Sabbatarian than it had with a Jew. And by thus separating the Sabbath from its Gospel designs, as a commemorative ordinance, it greatly lessens its value, and injures Christianity. Undue stress is put upon its time of observance, while some of its noblest designs are rejected. The increased value of the Sabbath is another good reason for the change of its time.

4. When the Gospel dispensation commenced, the preceding one ended. The ceremonial ordinances, types, and shadows, together with their church organization, had done their work, and they were legally dead. But they were blindly and willfully kept up, and that, too, in opposition to Christianity. The Sabbath of the moral law was now found in bad company, and it was badly kept. And moreover the Jews, as a nation, were soon to be deeply disgraced by the most fearful judgments of Heaven, "to be removed into all the kingdoms of the earth for their hurt; a taunt, and a curse, in all places whither God should drive them." And in this general ruin the Sabbath would be degraded, and its designs misunderstood, by its connection with such a people and such abrogated institutions. It seems to have been absolutely necessary to remove the seventh-day Sabbath on to new ground;

to exhibit it as a portion of the moral law, distinct from the Jewish ceremonial laws, and disconnected with circumstances calculated to destroy its influence, and thereby preserve the institution, and crown it with Gospel glory.

5. The observance of the Sabbath on the same time with the Jews, and with no additional interest connected with the day as a Gospel institution, would have made a connecting link between that rejected nation and the Gospel church — now two distinct bodies. It was found very difficult to break off the converts from Judaism to Christianity, from their abrogated services and national prejudices. It became necessary, so far as possible, to separate the living from the dead body. Removing the Sabbath upon new time — and especially if upon the day of the resurrection of their Savior — would create a rallying point for the converts from all nations, and tend to union among them as Christians, and operate to weaken their old prejudices. Though many of the converts from among the Jews continued to observe their old Sabbath, yet all kept the Christian Sabbath. This must have greatly strengthened Christianity, by promoting Christian union.

Taking all things into account, the change we defend appears not only reasonable but necessary; and just as one, knowing beforehand the circumstances requiring it, might have expected. And it would seem to be strange if the change had not been

made. And more especially, as the most prominent characteristic of the Sabbath is its commemorative designs. It is certainly the most natural to suppose that, in some way, it would, as a Gospel institution, be made to celebrate the great work of redemption. We conclude then, that, as by the change the Sabbath loses none of its former advantages, and the change is harmless, and no scripture requires us to keep Sabbath time on the same day of the Jews, and it adds greatly to the interests of the day, that this change is reasonable. A doctrine is reasonable when there is no valid objection against it, and its tendency is to usefulness — when there is a fitness in the thing, as in this case.

6. But what gives yet increasing interest to the Christianization of the Sabbath, is the fact that the removing of it on to the day of Christ's resurrection makes it celebrate also the gift of the Holy Ghost in its Gospel influences, by which was brought to the recollections of the Apostles what Christ had said to them; and they were taught their duties, were qualified and authorized to preach the Gospel, organize the Christian church, and to administer its ordinances; and by which they were inspired to write the New Testament. The events of the Day of Pentecost are of vast interest, and inseparably connected with the resurrection, and predicted of Christ as consequent upon it. Said Christ, "It is expedient for you that I go away: for if I go not

away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." And after His resurrection He said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And while tarrying in the city, "all with one accord in one place, suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak with tongues, as the Spirit gave them utterance." And Peter explained, by saying, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

And having listened to the explanatory discourse, "They that gladly received the word were baptized." Received the Christian baptism. "And the same day there were added to them about three thousand souls." Thus we learn that, to commemorate Christ's resurrection is to celebrate all those events connected with the beginning of the Gospel church, as consequent upon His rising. The Savior taught that He should rise from the dead the third day; and that as a consequence of His resurrection and ascension to heaven, He should send down the Holy Spirit for the important purposes referred to. These events are inseparably connected.

His resurrection demonstrated his claim to the office of the Messiah of the prophets,—and His sending down the promised Comforter, proved that He had ascended to heaven; "there to appear in the presence of God for us." Thus these two extraordinary miracles united in one great demonstration of the truth of the gospel of Christ! And what is more natural and reasonable than that these extraordinary facts, so vital to the establishment and future success of the Christian religion, should be commemorated by the seventh-day Sabbath, as are other great events? And what more suitable monument for this grand purpose? By the "Lord's Supper," we express our faith in the sacrificial death of Christ. But by the observance of the Christianized Sabbath, we commemorate the great miracles by

which Christ proved the divinity of His mission, and manifested His infinite authority; and also celebrate the origin of the Gospel church and its ordinances. The Christian Sabbath is truly a great day.

But if the Savior of the world not only rose from the dead on the first day of the week, but also sent down the Holy Spirit, for its gospel purposes, on this day, there is an increased propriety in celebrating this day by the Sabbath institution. And as some writers of note have doubted if the day of Pentecost was on the first day of the week, let us see if we can make out the proof of the certainty of this interesting fact.

It is certain that if Christ did eat the passover the year he was crucified, he must have eaten it on Thursday evening; as on Friday he was in the hands of His enemies; and at three o'clock he died.

It is certain that on Thursday he did prepare for the passover. Matt. xxvi. 17-19. Mark xiv. 12-16. Luke xxii. 7-20. But some suppose that, instead of eating the passover, he instituted, and substituted in its place, the Lord's Supper. Either this was the fourteenth day of the month, or the Savior, as Lord of the Passover, prepared for it on the thirteenth day; and at the same time instituted, and ate with His disciples, the Lord's Supper.

But it is certain that this year, the Jews did hold their Passover on Friday. Anciently the Jews be-

gan their months in which their great feasts were held, at the new moons. And they did not do this with astronomical exactness. When the new moon was not seen on the first day, they added a day to the previous month; making the fourteenth day of the month a day later. But whatever was the reason that Christ and His disciples prepared their passover on Thursday, it is certain that, this year, the time of the Passover of the Jews was on Friday. And hence that the first of the seven days of unleavened bread that followed the Passover was on Saturday,—the Jewish Sabbath. Christ was arrested on Thursday evening, after dark, and partially examined; and His trial resumed the next morning. On this Friday morning, it was said of the leaders of the Jews, that “then led they Jesus from Caiaphas unto the Hall of Judgment; and they themselves went not into the Judgment-Hall, lest they should be defiled; but that they might eat the Passover.” On this morning they had not eaten the Passover. John xvii. 28-31. Matt. xxvii. 1, 2. And during the trial it is said, “it was the preparation of the Passover; and about the sixth hour.” That is, about noon; the time to prepare for the Passover in the evening. John xix. 13, 14. “The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for the Sabbath-day was a high day), besought Pilate that their legs might be

broken, and that they might be taken away." John xix. 31. This Sabbath, being the day after the Passover lamb was eaten, was the day on which the Jews celebrated their departure from Egypt; —and which this year happened to come on the seventh-day Sabbath. Hence this Sabbath was a high day. It was a great day with the Jews. And on whatever day it happened, it was called a Sabbath, or rest-day; because "no servile work" was done on that day. So that there can be no doubt that, this year, the Jews had their Passover on Friday. And on the Passover day, Pilate was accustomed to release to them a prisoner, whom they desired; and this prisoner was released on Friday. See Mark xv. 6-15.

The Passover of the Jews began on the evening of the fourteenth of the month. This was properly the Passover day; as on the evening of this day the Passover lamb was killed and eaten. Ex. xii. 6, 14, 15. But the solemnities continued seven days after this; during which they ate unleavened bread. On the first and last of these seven days, no servile work was done. And although the whole was considered as Passover time, and each day had its services, yet the fifteenth day of the month was a day of peculiar solemnities and rejoicings. Num. xxviii. 16-25. And the second day of the Passover, this fifteenth day of the month,—the day on which the Jews left Egypt,—being the great day of the feast,

was therefore often called the Passover; and the fourteenth day called the preparation day. Ex. xii. 17. Lev. xxiii. 6, 7. Matt. xxvii. 62. John xix. 31. This high day was one of great interest to the Israelites. It celebrated their departure from a long and severe servitude; and also the beginning of their national existence. They went down into Egypt a family of seventy persons; and came out of their bondage, a nation of, probably, two and a half millions!

After the Israelites came into Canaan, they were to bring to the Passover feast a sheaf of grain, which the priest was to wave before the Lord, by way of acknowledging Him as the God of the harvest. The sheaf was to be waved the day after the great Sabbath of the feast, that is, on the sixteenth day of the month. "And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." Lev. xxiii. 11. Writers agree that the fifteenth day of the month was the great day of the Passover, called the Sabbath; and that the sheaf was waved the next day. The learned T. H. Horn, in his Introduction to the study of the Bible, says, "The Jews were prohibited from gathering in the harvest until they had offered to God the omer, that is, the sheaf, which was presented the day after the great day of unleavened bread." And he tells us, "The appellation Passover belonged more especial-

ly to the second day of the feast, viz: the fifteenth day of the month Nisan." And that, "the day of Pentecost was celebrated the fiftieth day after the first day of unleavened bread."

The Pentecost was fifty days after the Passover. The word Pentecost signifies fiftieth. There were seven weeks—forty-nine days—between the two feasts. And the count for the fiftieth day, the day of Pentecost, was to begin on the day the sheaf was waved, that is, the day after the great day of the feast, called a Sabbath. Here is the law. "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the Lord." Lev. xxiii. 15, 16. In the Old Testament the term Sabbath is sometimes used to signify weeks; because the Sabbath measures off the weeks. The Pentecost commemorated the giving of the law, and celebrated the harvest, as the gift of God.

Now it so happened, or, the Lord so ordered it, that the year Christ was crucified, this great day, or Sabbath of the Passover, came on the seventh-day Sabbath. And consequently, this year, the sheaf was waved the first day of the week; which brought the fiftieth day—the day of Pentecost—on the first day of the week—which is the Christian

Sabbath. So that whether, in Lev. xxiii. 15, 16, is meant the seventh-day Sabbath, or the great day of the Passover which was called a Sabbath, it matters not; as this year, these Sabbaths both came on the same day. Now, beginning on the first day of the week, and counting forty-nine,—the next day is the fiftieth,—the Pentecost day,—the first day of the week,—the Christianized Sabbath! This is quite plain.

Christ made the truth of His claim, as the Messiah, to depend upon His resurrection “on the third day;” and a belief in His ascension to Heaven, to rest upon the descent of the Holy Ghost, “not many days hence.” These were the two great evidences of Christianity. Had these failed, all the others would have been unavailing. The first demonstrated that He was the Messiah of the Old Testament; and the second gave His disciples to know that He had ascended to Heaven. These two great miracles united in a remarkable manner to produce conviction of the truth of the Gospel of Christ. And it inspired the Apostles with perfect confidence in Christ, as the promised Messiah; and gave them full reliance on His great promise, “Lo, I am with you alway, even unto the end of the world.”

Thus has its Christianization increased the interest of this institution. On the first day of the week, Christ rose from the dead; and on the first day of the week, He sent the promised Comforter. And

on this first day, the Gospel dispensation commenced. On this day of the week, the Apostles were qualified and authorized to preach — in His true character, offices and work — the Savior of the world ! and also to organize the Gospel Church, and to administer its sacraments. And on this day, was the first Gospel revival ; and the first administration of the Christian baptism. And on this first day were gathered into the new church the first fruits of the Apostles' labors, as enlightened gospel ministers. On the first day of the week, was laid the foundation of the church of the world's last dispensation ! differing so widely, in its external forms, from all previous dispensations !

And now they had a full demonstration of the truthfulness of the prophets ; and a practical explanation of many of the prophecies which related to Christ. Old things had passed away ;—and what a wonderful newness had come over everything ! And is it a wonder that the Lord of the Sabbath should Christianize the seventh-day sacred time, by removing it on to the ground where it commemorates the two great evidences of His claim to His office as Messiah ? — and is thus an occasion of calling to our minds the ever-to-be-remembered events connected with, and consequent upon, His resurrection and His ascension to Heaven ? And especially as He did this, without diverting it from its former designs, or changing its character as a seventh-day

Sabbath. What pleasant and glorious thoughts cluster around the Christian Sabbath! These, of themselves, make the day sacred! And how vastly important the seventh-day Sabbath, held upon the first day, when we consider its Christian advantages, as additional to all its former interests!

And it would have been mysteriously strange if no institution had been appointed, by which to commemorate and celebrate the stupendous miracles by which Christianity was first established; and upon which Christ and His Apostles based their authority for preaching the doctrines of the New Testament; and for annulling the burdensome ceremonials of all past ages; and for substituting in their stead, the simple, but significant rites of the gospel! And we have abundantly shewn that nothing can be more suitable to this important end, than the monumental institution of the seventh-day Sabbath, removed upon the first day of the week, for this purpose,—constituting it the great and blessed day, with which the happiness and interests of all other days is connected by the subjects it commemorates, and the moral influences which go out from it.

This intermediate dispensation of seven weeks, between the resurrection, and the descent of the Holy Spirit, appears to have been very necessary. During this interim, the Savior had an opportunity to correct many false notions of His disciples, and

to give them many necessary instructions ; and also to give them full proof of His resurrection. It also gave His disciples time to look around them, and to reflect upon what had passed ; and thus prepare them for the future. And this seven weeks also gave His enemies full time to investigate the subject of the resurrection, character, miracles, and doctrines of Christ. And the people were prepared — as well as they could be — for the interesting events which were to follow. To effect these ends, Christ “showed Himself alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.” And to direct their attention to the necessary qualifications for their future work, Christ re-affirmed His promise of the Spirit ; for the fulfillment of which the Apostles were to wait in Jerusalem.

At the resurrection, Christ had finished His great sacrifice for the sins of the world. Hence the types, shadows, and ceremonials of the past four thousand years, pointing to this great event, had accomplished their ends, — fulfilled their designs ; — and having no antitype to represent, or point to, they were legally dead. But as the promised Holy Ghost was not yet given, in its offices and influences, adapted to the last dispensation, the gospel age had not yet commenced. The Apostles were not yet qualified to explain the Gospel doctrines, to organize the

Gospel church, or to administer the Gospel sacraments.

The world had never witnessed a time of such heart-stirring interest as in this week of weeks ! The four thousand years of prophets and typical priests were now retiring with their burden of shadows and ceremonials ; — but seemed to linger, as though uncertain whether their work was done. The dispensation of truth fully explained, was approaching, — but paused for instructions and authority to commence its work. The Jews had long expected the Messiah ; — one had appeared who so perfectly answered the description of the prophets, they could not disprove His claim. And yet they had rejected Him, — and crucified Him as an impostor ! He had said He should rise from the dead the third day. A Roman guard, selected by the priests themselves, had testified that He had risen. Heaven had witnessed for Christ in three hours of supernatural darkness, over all the land ; and an earthquake had shaken the world, and even rent the rocks. And as He died, the vail of the temple was rent from the top to the bottom. Christ was frequently meeting His disciples, — and at one time met with a company of five hundred of them. And His enemies could not have forgotten His numerous and stupendous miracles, during His ministry. If Christ was really risen, they had “ killed the Prince of Life !”

Nor was it a time of less exciting interest to the disciples. Was their Master the Christ of the prophets? If not, how could they account for the extraordinary events which had transpired? They could not doubt that they had seen Christ during his life, and witnessed his miracles; neither that they had seen the same Christ arrested, tried, and crucified. And most certainly they had seen him since his reported resurrection. He had promised them that, if he went away, he would send them the Spirit of truth, which should teach them all things necessary to them, as the ministers of his religion. And for this he had directed them to wait in the city. But as yet, all was mystery to them. They had faith enough to obey this direction of Christ, but fears enough to greatly perplex them. This was an eventful seven weeks, and of vast interest to all men. The two great demonstrations then given that the Christ of the Christians is the Messiah of the Old Testament,—the predicted resurrection and the promised gift of the Holy Spirit, for the purposes, named; the great change in the external forms of the church of God; the rejection of the old church organization, and the formation of the new; and the commencement of the world's last dispensation of grace, with advantages exceeding any former age, "to the Jew first, and also to the Gentile," make it an eventful week.

Now as God had been accustomed to call to the

minds of the people important events of past history, by commemorative monuments and institutions, it would have been passing strange if he had not perpetuated the memory of the events connected with these eventful seven weeks, by some valuable institution, which should keep them continually before our minds, and which should be continued through time. And what more suitable monument then the seventh-day Sabbath? an institution that serves so many other valuable purposes, and hence is not likely to be discontinued while Christianity exists.

We have most certainly demonstrated the fact and the reasonableness of the removal of the Sabbath-week one day forward on time, by showing that this change does not affect its past designs, and that there are great and important reasons for such a change, and that there is no scriptural objection to it. And also, by showing the impossibility that the change of Sabbath-time could have been effected in the first three centuries after the Apostles, or at any time since then. And also by reference to history, which abundantly established the fact that, from the origin of the Gospel church it has kept its Sabbath on its present succession of weeks, and that as commemorative of the resurrection of Christ and the associate events.

Against all this there is not a shadow of an argument, unless it can be proved that the Sabbath

must be kept upon an unbroken succession of weeks from the creation, through time, and there can be shown a reliable chronological record of weeks, from the first Sabbath to the coming of Christ, to enable us to keep on such succession, neither of which can be done.

Upon which day Christ and his followers kept the Sabbath during this seven weeks' preparatory dispensation, is of very little interest to the argument. It cannot, however, be proved that they kept the Jewish Sabbath during this time. Christ meeting his disciples on the day he rose, proves nothing on this point. But his meeting them again "after eight days," seems to look towards that as Sabbath-time, as the phrase, eighth day, was used to signify, after the eighth day had commenced. It was said to Pilate, "We remember that that deceiver, while he was yet alive, said, After three days I will rise again." That is, after the third day commenced, counting the day Christ died. We are told that the women who were at the burial of Christ, on Friday, returned "and rested on the Sabbath according to the commandment." We answer, on that Sabbath Christ had not risen, and, of course, had not then changed the day. It is said, "Christ traveled fourteen miles the day he rose from the dead." But it is not the traveling that violates the Sabbath, but the object of the traveling. Unex-

pectedly to his disciples, Christ had been put to death. They were in distress, and also in danger of forsaking him. Hence he hastened to inform two of them on the way to Emmaus, of the important fact that he had risen, and to explain to them the prophecies which related to what had past. He then hastened back to Jerusalem, to demonstrate to "the eleven gathered together, and them that were with them," that he was risen from the dead, in agreement of his promise; and to "open their understandings, that they might understand the scriptures." This was Sabbath work, both of piety and of mercy.

But which day was holy time, after the Christian dispensation began, and the Christian church was organized, and the Christian Sabbath needed? Sabbatarians tell us the day could not have been changed after this, because St. Paul said, "I have committed nothing against the people or customs of the fathers," and hence he could not have kept Sabbath on a different day from the Jews. But this construction of the Apostle's words makes him tell a falsehood, as he had both preached and practiced against Judaism. But he had committed no offense, for which they had a right to punish or arrest him. It is also said the seventh-day was called the Sabbath, both by Jews and Gentiles. So it was. And what else should they have called it, when among the

Jews or when speaking of their sacred day? This was the name by which it was known. And besides, the Christian Sabbath, to distinguish it from that of the Jews, was called the first day, the eighth day, and the Lord's day. We are told, also, that the Apostles preached to the people on this day, called the Sabbath. But the Apostles preaching to the congregations collected on the Jewish Sabbath, no more proves them Sabbatarians, than would a Sabbatarian now adopt the Christian Sabbath by preaching to a congregation collected on Sunday. But the single fact that, "Upon the first day of the week, when the disciples were come together to break bread, Paul preached to them," has more proof in it that this was Sabbath time, than have all the objections raised against the Christian Sabbath, as opposed to the Saturday Sabbath.

But we are asked, why did not the Jews complain of the Christians for changing the day, if the change was made by the Savior or his Apostles? We answer, with a thousand times more propriety we ask, why is there no complaint if the change was made centuries after this, when we have abundant means of knowing it, if it was made; especially if done by emperors, kings, priests, or councils? Why did no one complain of these? Where were, not only the Jews, but where were all the Sabbatarian Christians when this change was effected, if

made? When this change was made, whether sudden or gradual, how did it happen that no "seven-day people" were in the church to oppose such an inroad upon the ten commandments? From the Apostles to the fourth century, there were not a few writers upon church affairs, most of whom are now lost. But ecclesiastical writers and historians, whose writings have come down to us, refer to these on a variety of subjects; but no one mentions any controversy on this subject, or tells us that the Christian church were keeping Sabbath on a different day from the Apostles. And this dead silence on the part of Sabbatarians (if any then lived), is the more strange, as great numbers of the converts from Judaism, while they kept the Christian Sabbath, continued, for a considerable time, to observe the Jewish Sabbath also, and without assigning as a reason for so doing that the church had, without divine authority, changed the day. Why did not these converts (if Sabbatarians) contend that the seventh day must be on an unbroken succession of seventh days from the first seventh day? Nothing like this is heard of among the early Christians. The fair supposition is, that in those times no Sabbatarian Christians lived. The doctrine is a modern invention.

But to the question, why did not the Jews oppose this change, if made at the origin of the Gos-

pel church? We answer, because they did not believe modern Sabbatarianism. They never claimed to be on an unbroken succession of Sabbaths. And a large portion of the Jews who joined the Christians, continued to observe their old Sabbath, being inclined to connect some portions of Judaism with Christianity. And the Jews could not find much fault, so long as their own day was respected, by those who had been Jews. And it is probable that the Jews well understood that if Christ did rise from the dead and ascend to heaven, as he repeatedly had asserted he should, the miracles and wonders of the day of Pentecost were done by his agency, in agreement with his promise to send the Spirit, and that his religion was true. Hence, the Jews did not oppose Christian baptism or the Lord's Supper, though these were appointed instead of Jewish institutions. But the Christian Sabbath was not a substitute for any Jewish ceremonies, but only a Christianization of the old Sabbath. Had it been understood that Christ or his Apostles had repealed the fourth commandment, we should have heard of opposition from the Jews to this act, and not a little of it. But this was not done, though the *time* of keeping Sabbath was changed.

WHAT PROOF HAVE SABBATARIANS OF THE TRUTH OF
THEIR DOCTRINES?

The doctrine rests upon one proposition, viz: that

the true Sabbath is on an unbroken succession of weeks from the creation until now; and hence that the body of the church, being off this succession, do not keep the fourth commandment. And this is true if their theory of Sabbath time is true. And this places them, or their opponents, in an awkward position! Now, which party is on the Bible succession? In other words, which keep the fourth commandment? This is a question of no small interest. Every one can see that if the proposition stated as the foundation of Sabbatarianism is not true, no other arguments can prove that the seventh-day Sabbath should be kept on Saturday. And to make out the truth of this position, two things must be done. There must be shown a chronological list of weeks from the creation to the time of Christ; and it must be proved that we are required to keep Sabbath on that list, continued through time. If such a count of weeks cannot be made out, it is absurd to suppose we are to follow such a rule. But if such a list of weeks could be found, or it could be proved that the Jews, at the time of Christ, were on such a count of weeks, this would by no means prove that the true Sabbath is not off such a succession, or that the Lord has not, more than once, changed the Sabbath succession. But as neither of these points can be made out, Sabbatarians must be without foundation. It is mere

sophistry to say, "We suppose the Jews were on such a count of weeks." And equally sophistical to suppose that the word seventh, as connected with the Sabbath, implies that it must be on an uninterrupted succession from the first rest day. These mere suppositions are of very little weight, and especially against the numerous arguments and plain reasonings in support of Sabbath time on the resurrection day. We may rest assured that the Sabbatarians are off the track, out of the true succession, and that the church is on the apostolic succession of weeks.

All agree that during the former dispensation there were two periods, at least, during which the Sabbath succession was broken up. While the Israelites were in bondage in Egypt, under heathen kings, they could not have kept the Sabbath. But as soon as they were liberated they re-commenced it. And they appear to have begun their reckoning for weeks on the day God began to "rain bread from heaven" for them. And although the Sabbath is here mentioned as a previously existing institution and of divine authority, yet is there no mention of the succession doctrine, as there probably would have been had Moses been a Sabbatarian. A few weeks after this, the moral law was proclaimed from Sinai, the fourth section of which was the Sabbath law. But nothing is here heard of the

Sabbatarian succession. The word seventh, twice used in the fourth commandment, does not teach or imply such a doctrine, but is explained to signify a week, having six working days and one of sacred rest, making the seventh. Nothing more. And during the seventy years' captivity in Babylon, it does not appear that the Sabbath was observed, or could have been most of the time by the Jews as a nation. On their return from bondage to their civil privileges, they immediately re-established the Sabbath, but without any allusion to the unbroken succession. Nor is there the least proof that Moses, any other prophet, or any one before Christ, ever taught such a doctrine. No, or that Christ or his Apostles ever heard of it. If there could have been no Sabbath of holy time off such a succession, not only would Prophets and Apostles have mentioned this Sabbath, but we should have had a record of the number of weeks from the creation down, and we should have been cautioned to keep on this correct count. Why was not this subject mentioned at the appointment of the first Sabbath, at the exodus out of Egypt—the return from Babylon—and above all, when the great changes were made as the church passed from the Old Testament Dispensation to that of the New Testament? The Bible affords no evidence in support of the Sabbatarian doctrine as opposed to the Christianized Sabbath.

While Christ was in the grave, the Jews spent their last Sabbath in devising means to prove him a false prophet and an impostor, and to destroy Christianity. And it was to them, as they supposed, a day of complete victory over Christ, and of rejoicing that they had rid themselves and the world of Jesus of Nazareth and of his doctrines. It was on this day that "the chief priests and Pharisees came to Pilate" to procure a Roman guard. And when they had "made his sepulcher sure, sealing the stone and setting a watch," they doubtless felt quite secure of keeping Christ in his tomb, and of ending his kingdom. On this seventh day the enemies of Christ finished their victory over him, and rejoiced in the disgrace of his cause. They had now shut up the Master in the grave and dispersed his apparently timid followers, and to human appearance ruined Christianity beyond recovery. And this seventh day, being thus disgraced, justly deserved to be put out of the succession, and another seventh day substituted. This was the last Sabbath legally connected with the Jewish ceremonials.

But on the next day, the first day of the week, the Prince of Life rolled off this reproach, and took the victory into his own hands by rising from the dead, and sending back to the chief priests and Pharisees their own affrighted guard with the re-

port of the fulfillment of his own prediction that he would rise from the the dead on the third day. And it is certainly very natural that Christ should remove the Sabbath institution off a day thus dishonored and profaned, on to a day thus honored and glorified, and made sacred to the memory of all Christians! And it is very proper that the Sabbath should commemorate the day on which Christianity was victorious, instead of perpetuating the memory of a day on which the victory was apparently on the side of its enemies. The Sabbath is not to be a day of sadness and of mourning, as though Christ was in the grave and his enemies triumphant, and our faith in the Savior's Divinity trembling with fear, but a day of rejoicing in Christ risen and ascended to heaven! And also in "the comforts of the Holy Ghost sent down from Heaven," and still continuing with his church, witnessing to us that Christ did thus rise and ascend to heaven, and still continues our great High Priest. "He that believeth on the Son of God hath the witness in himself." "And hereby we know that he abideth in us by the Spirit which he hath given us."

The Lord did not bless and sanctify the first Sabbath because it was the seventh day from the beginning of the creation, but because He rested on this day. That is, because it was the next day after the work of creation was finished. "God blessed

the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." If the day after the creation had been made sacred time, merely because it was the seventh day after the beginning of the work, there could have been but one seventh-day Sabbath. The next would have been the fourteenth-day Sabbath, and the next the twenty-first-day Sabbath, and so on. And counting fifty-two weeks in the year, at the end of four thousand years it would have been the two hundred and eight thousandth Sabbath. But the word seventh only refers us back to the beginning of the six working days. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath." On this principle of count we can have a continued course of seventh-day Sabbaths. But it proves nothing in relation to the unbroken succession from the creation. The word seventh does not prove that doctrine. If the Sabbath succession is broken up by the apostacy of the church, or by divine Providence, or if God see fit to change the succession, the institution is not affected as a seventh-day Sabbath, by re-commencing it on any day indicated as most suitable, by any event in Providence, or as directed by divine inspiration. It is still, in its new succession, the same seventh-day Sabbath institution; and it serves all its previous purposes. The institution is one thing, and the day

upon which it is observed is quite another thing.

But the scriptures represent, and the signs of the times indicate, that the seventh-day Sabbath succession will not again be interrupted, or the present services and ordinances of Christianity cease, until this last dispensation of the world's probation closes, and God, the Judge of all, shall reckon with men of all dispensations, for the use they have made of the commandments, the days, the institutions, and the ordinances of His word. And how great the advantages secured to us, by a suitable use of the noble grant of the fifty-two Christianized Sabbaths each year! What vast moral improvement did Heaven design we should make — both as individuals, and in society, in church, and in state — by an institution which, once in seven days, calls to our attention so many important and deeply interesting relations which we hold to the Father, to the Son, and to the Holy Spirit! — days in which center so many agencies for good! Blessed and sanctified time, in deed and in truth! Why not look well to its grand designs?

There is another view of this subject, of importance.

The God of creation and the Author of the Bible has so arranged the laws of nature, and so worded the fourth commandment that they harmonize, and in this harmony refute Sabbatarianism, by sus-

taining the distinction between the Sabbath as an institution, and the time upon which it is observed. And this distinction meets also the objection of skeptics against the possibility of keeping Sabbath each seventh day on every part of the globe. And the arguments and illustrations we are about to state, are of great importance to this subject.

While we have the sun, and are having our Sabbath services, those on the opposite side of the earth to us have no sun, but they are having their hours for sleep. Our midday is their midnight. Hence all cannot observe this institution on the same time. As men travel or emigrate west, their days begin at a later hour; and as they travel east, their days begin at an earlier hour. So that there is necessarily one night between the Sabbath of our antipodes and our rest-day. As their twenty-four hours day is always one-half off our twenty-four hours day, and their night is while we have our daylight, our sunrise is their sunset, and when our sun sets, theirs rises. Now, which of these two days is on the Sab-batarian succession? Which the one God blessed and hallowed? In the "Advent and Sabbath Tracts, No. 3," we have the following answer to this question: "The Sabbath law requires the observance of the seventh day. God gave the sun to rule the day. At noon (an easily ascertained point of time) the twenty-four hours day is three-fourths

past. The seventh day, governed by the sun, which is God's time-keeper, comes in Palestine six or seven hours sooner than in New York. It can be kept there when it comes along, so can it here." We reply to this: We can, of course, begin the day when the sun comes along. All do this. But the question is, which day is Sabbath time according to the Sabbatarian succession? According to this notion, the twenty-four hours day, beginning where the sun first shined, is to be gradually later as we go westward round the earth. Beginning at the place where the sun's western rays first shined, and going one-fourth round the earth, the day begins six hours later, and one-half round, twelve hours later; and as the sun always shines on one-half of this globe, its westerly rays now arrive where its eastern rays left twelve hours before. This forms a line of division north and south, on the east side of which it was only the first day, when it was the second day on the west side; as when the sun passed this line, it went over ground it had before shined upon. Hence, as the sun was twelve hours in passing this place, for this period it was only the sixth day on the east side of this line, when it was the seventh day on the west side of it. Hence, if we must be on the uninterrupted course of seventh days from the first one, and each place must begin its count from the first seventh day at its own place;

making the Sabbath gradually later as "the sun comes along," this division line still continues, on the west side of which the Sabbath is a day later than on the other side. And as this line may pass through country, villages, and cities, and over the ocean, it must make bad divisions among Sabbatarians, if its place can be known! And if we cannot know its longitude, how can we know which side of the line we are living, or how near we are to it? And then how can we know if our Sabbath is not a day too fast or a day too slow, even could we be sure the day for sacred rest was not changed before the time of Christ? It is one thing to begin the Sabbath when the sun comes along, and quite another thing to know on what day to begin it. No Sabbatarian can make out his reckoning for his Sabbath until he can find the longitude of this division line.

Suppose the days and nights of a length, and the day ending at sunset. If you were to start westward on Sabbath morning, and go as fast as the sun rises, it would appear to you to stand still; but to the people all along your way it would be sunrising. At the end of twelve hours you would arrive at the place where the Sabbath ended twelve hours before. And stopping on the east side of this line, you would have twelve hours more of Sabbath time before sunset. And as a Sabbatarian, you would be obligated

to keep the Sabbath one day later when on the east side of this line, than when on its west side; and reckoning from creation, the people must end their weeks twelve hours later on one side of this line than on the other—making a night between the daylight of the two Sabbaths, which would come together on this line.

But as this plan of Sabbath succession is impracticable, and no sensible man would think of adopting it, suppose we take the ground that each person is to keep the day which is, to himself, on the uninterrupted succession of weeks from the first Sabbath, let him go where he may round the earth; allowing—what is impossible to know—that he is on the true count of weeks from the creation, to begin with; how will this plan work, supposing all men now Sabbatarians?

Two companies leave for a voyage round the world, one going east and the other west. They meet on the opposite side of the earth, and finding one night between their days of sacred rest, they cannot keep Sabbath together; and each continuing their voyage, they arrive at home, when they find two nights between their Sabbath days. The one that sailed east is now keeping Friday as holy time (they are sixth-day people), and the one that sailed west is now keeping Sunday as Sabbath time (they are now first-day people), while the people of the

place are keeping Saturday as Sabbath. There are now three Sabbaths in this place, and yet each party is on its own succession! And there are two Sabbaths in each family to which any of the returned voyagers belong. And if a man cannot change his Sabbath time, they must remain thus so long as all stay in this place. This is true Sabbatarianism. But these companies, each leaving a part of its crew behind, go a second voyage, each in the same direction as before, and on their return home one will be keeping Monday and the other Thursday as holy time; and by sailing a third voyage, each in the same direction, and each leaving a portion of its crew who sailed with them the other two voyages, on their return one would be keeping Tuesday, and the other Wednesday, as Sabbath time. And thus, in this place, the whole week would be holy time, and yet every day a working day! Seven seventh-day Sabbaths in each week, and all on the Sabbatarian succession! Now, which of these Sabbaths is "*the day the Lord blessed*"? If a Sabbatarian sails round the earth, he cannot, after this, keep his Sabbath time with his family, unless he goes a second voyage round the globe in the opposite direction, to bring himself back to his old time.

So that whether we assert that Sabbath time is fixed gradually later as we go westward, being determined by the first sunlight that passed round the

world, or maintain that each person must keep his own reckoning, as he goes east or west, on either plan Sabbatarianism is beset with unanswerable objections; and if its principles were carried out, it would destroy the Sabbath. The doctrine is as evidently *untrue*, as it is *true* that the ten commandments are obligatory on man, and that the earth is round, and that people travel and emigrate east and west round the world, marrying and intermarrying with individuals and families whose Sabbaths would differ, and thus make the Sabbath an evil, instead of a blessing to society! As God is the author of both the Sabbath law and the laws of nature, these laws must harmonize; and hence Sabbatarianism is untrue. This is demonstration.

But by the rational distinction between the Sabbath institution, and the time of its observance, we avoid all these difficulties; and the laws of God appear in harmony. Sabbath time is later as we go westward, and earlier as we go eastward. But when travelers from the east meet those from the west, they may keep Sabbath together. Two companies emigrating to an island on the opposite side of the earth, and coming to it in opposite directions, finding a night between their Sabbaths, may keep Sabbath on the same day, without giving up the institution. Yea, they are bound so to do; as by keeping up two Sabbaths, and mixing together in

business, schools, and family interests, the Sabbath would, otherwise, soon be destroyed. Two ships' companies, having sailed round the world, in opposite directions, on arriving at home, and finding two nights between their Sabbaths, are now obligated to leave, each their own time, and keep the institution with their families and the people of the place.

But we are told that the argument from the laws of nature, against the doctrine of an unbroken succession of seventh-day Sabbaths, from the creation, is equally against the Christian Sabbath. But if this was true, it would prove the Bible untrue; as the Scriptures do teach the appointment and continued obligation of the Sabbath. But we have shown the distinction to be made between the institution, and the time upon which it is kept. And we have abundantly proved that, as an institution, it may have been a number of times changed on to new successions of weeks; and that its day was most certainly changed at the beginning of the gospel age; and that, too, without affecting its original designs. The Sabbath is unchangeably the same, through all dispensations, and in all its changes on time; only its value and importance are increased, as it has been made to serve additional purposes, as a commemorative institution, by its connection with the additional revelations of advancing ages. And its great glorification, in this respect,

was its Christianization ! harmonizing it with Christian worship. It has thus become a day of vast importance to Christianity, and of unbounded interest to its devoted observers ! And it now waits to be honored by men, in accordance with its noble designs ; when all shall worship the true God, through Christ !

With the distinction we have made, the Sabbath is not affected by its time, on one side of the earth, being one half off its time on the other side of the earth. It is the same institution, answering the same purposes. And the laws of nature oppose no obstacle in the way of its scriptural observance. The variations of time are the Divine arrangements, existing from the beginning, and known to the parties concerned when the Sabbath was given to man. Consequently, to conform to them, cannot be a violation of the Sabbath law, any more than are works of mercy, or even of piety, on the Sabbath. And as the Lord himself fixed the shape of the earth, and arranged the days and nights, with their variations, north and south, before appointing the Sabbath, the command to keep the Sabbath implies the duty of conforming its time to His laws in nature. And then, the Lord has so separated the inhabitants of the world, by oceans, continents, and islands, that there is no difficulty in the plan we advocate. All men may keep the institution ; and

on the same time, with the exceptions mentioned. And these exceptions do not affect the Sabbath as an institution ; and hence, neither do they lessen our obligation to keep the fourth commandment. A conformity to the Divine arrangements, for the purpose of carrying out the designs of His own institution, can be no violation of its rules. This view of the subject is plain common sense. And hence there is no difficulty in this subject in going north and south. If man could live in regions where the Sabbath could not be kept, it would not there be obligatory. But as far as man can live up these latitudes, the reckoning of weeks can be kept, and the twenty-four hours day distinguished. And beyond this it is evident that the Lord does not design that man shall fix his residence.

And has not God borne ample testimony that He approves of the seventh-day Sabbath institution on the first day of the week ? that this is the day the Lord of the Sabbath has blessed and hallowed ? Has not the Divine blessing upon the services of this day been productive of an infinite amount of good, to the church, and to the Christianized nations ? The Comforter, which is the Holy Ghost, and the Spirit of truth, — first given, in its gospel influences, on the first day of the week, — has abundantly approved of the Christianization of the Sabbath, by continuing its gracious influences with the Sabbath

worshiping assemblies; to "reprove of sin, of righteousness, and of judgment;" and to comfort true believers. If the church is really off the fourth commandment,—are Sabbath-breakers,—have so greatly "offended in one point," or commandment,—how is it that in this continued violation of the moral law, so much good has been done? and on this day,—while Saturday is devoted to work? The Spirit of God has sealed the first day of the week as Sabbath time. Christ has approved of it as commemorative of His resurrection, and His gift of the Spirit!

Very few persons realize the great amount of instruction given, and the extent of the moral restraints thrown over the great mass of mind, and the encouragements given to the well disposed, of all ages—directly and indirectly—by the amount of talents and the variety of means used upon the Sabbath, as connected with Christianity, especially its influence in forming the minds of the rising generation. What would be the condition of our country fifty years from now, if the Christian Sabbath were now repealed? And where would the Christian church be? But, judging from the past, we may confidently affirm that, if all the church would celebrate this institution in perfect agreement with its Christian claims, and all their members give it their support, by conforming to its rules, it would not only gath-

er increasing strength for good, but Christianity would soon have a depth in the hearts of the people, and acquire an extent over the world, it has never yet known. There is a mighty influence in the Christian Sabbath, when correctly understood and suitably sustained by the mass of the people. Its variety of influences as holy time, and its numerous moral, religious, and spiritual agencies, if encouraged by all who professedly feel an interest in its merciful and its noble designs, would soon realize to us the answer of that prayer which the church has been repeating (with too little success) the past eighteen hundred years, — “Thy kingdom come, Thy will be done in earth, as it is in heaven.” All persons who respect the Sabbath as a Christianized institution, and are suitably mindful of its grand designs, scripturally observing the day, — are uniting their faith and works in support of the numerous and great agencies designed by Heaven to hasten on the triumphant reign of the kingdom of God over the earth. It is high time that the armies of the world’s Redeemer renew their efforts, in the great campaign for the enthronement of Christ, as the rightful King of the world! Too many of His professed soldiers are sleeping at their posts. Or, what is worse, — to a greater or less extent, giving their influence on the side of His enemies. While the professed friends of Christ are multiplying, and open-

ings for new victories to the Cross are increasing, and facilities for carrying on the work are abounding, the friends of the living God should be fully awake to the subject of giving the world to the reign of Christ; availing themselves of the present favorable opportunity to give permanent success to a work involving the present happiness, and the future destiny, of millions of our race! And the Christian Sabbaths are the great rallying points where the soldiers of Christ assemble, to be disciplined for their work, by the "Captain of their salvation." The Son of man is Lord of the Sabbath.

AT WHAT HOUR DOES SABBATH-TIME BEGIN?

Those who suppose this to be a matter of little importance have mistaken the amount of interest connected with this subject; as we shall see. And this being a disputed point, let us leisurely examine the question. It is more generally supposed that Sabbath time begins at midnight. Not a few begin their Sabbath at sunset. And some, at six o'clock. But it is probable that in a majority of minds, the question,—Which of these is the right one? is quite unsettled. In families, and in neighborhoods, where there are differences of opinion on this point, and also of practice, it embarrasses the religious interests. It is also against business affairs. And we have seen no writer who investigates this subject,

notwithstanding its great importance. The following facts and arguments will give us light.

It has been urged that the evening must belong to the first part of the day, because, in the account of the creation, it is said, at the close of each day, the evening and the morning were the first, second, third day, &c., — mentioning the evening first, and the morning last. But it is sufficient answer to this, that in numerous other texts, the morning is put before the evening. See specimen texts in 1 Kings xvii. 6; 1 Chron. xvi. 40; Ezra iii. 3; Ps. xc. 6. And other texts which we may quote. This statement, made at the end of the account of each day's work in the creation, is evidently designed to inform us that the days were distinctly marked off, and were of equal length, as in the days of Moses. And the Bible frequently mentions events out of their chronological order. And besides, according to this argument, if the twenty-four hours day begins with the evening, it must end with the morning! How many will contend for this? For the account in Genesis, chap. first, as much proves that the day ends with the morning, as it does that it begins with the evening.

But Lev. xxiii. 32, is quoted to prove that the Sabbath begins on Saturday evening. This text says, "It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye cele-

brate your Sabbaths." It is a very singular oversight in those who quote this text as having any reference to, or being any rule for the seventh-day Sabbath. A number of the days of the Jewish celebrations are called Sabbaths, or rest days, because "no servile work" was done on those days. And this Sabbath was on "the tenth day of the seventh month;" and "a day of atonement;" and a day in which "to afflict their souls." But if this text is any rule for the seventh-day Sabbath, it proves that it does not begin on Saturday evening; as this Sabbath began on the *ninth-day evening*, and extended to the *tenth-day evening*. So that this celebration included a part of two days; the preparation was on the evening of the ninth; and the tenth was "a day of atonement,— holy convocation." This proves that the evening following the ninth day belongs to the ninth; and not to the tenth day. And that the evening after the sixth day, belongs to the sixth; and not to the seventh day. The preparation for this Sabbath was on the evening of the previous day; just as the evening of the previous day should with us be preparation time for the Sabbath.

And Neh. xiii. 19, is said to prove that the Sabbath begins with the evening. It reads thus,— "When the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be

opened till after the Sabbath." But this text also proves the opposite of what it is quoted to sustain. For if it began to be dark before the Sabbath, sacred time could not have commenced at sunset. This is plain. Hence it must have began at midnight. The text does not intimate that the sixth-day evening was sacred time. The gates were closed on the previous evening, and not opened till after the Sabbath; that the merchants and sellers of all kinds of ware, lodging without Jerusalem, might leave, and no burdens be brought into the city on the Sabbath.

And Ezek. xlvi. 1, 2, is quoted to prove that the Sabbath ends when the evening begins. This text, with its context, teaches that one particular gate, which was to remain "shut the six working days," was to be opened on the Sabbath and on the new moons; and a person called a prince, or chief magistrate, was to "enter by the way of the porch of that gate without, and stand by the post of the gate, while the priest should prepare his offerings; and when these services were ended, he was to go forth; and this gate was not to be shut until evening. But this text says nothing of the close of Sabbath time.

Luke xxiii. 54, is said to teach that the sixth-day evening is Sabbath time. "And that day was the preparation, and the Sabbath drew on. The evident meaning of this is, that the time for working days' business was about closing, and the next day

was the Sabbath. The time here mentioned was after the crucifixion, and in that evening immediately preceding sunset. This was on Friday; and the next day was not only the seventh-day Sabbath, but also the first of the seven days of unleavened bread, in the annual Passover. This day was called a Sabbath, and was a day for which great preparations were made. Sometime after the death of Christ, Joseph went to Pilate, and obtained leave to take the body of Christ. He, after this, went and bought fine linen for His winding sheet; then went and took the body from the cross, and wrapped it in the linen. After which they carried it away and placed it in the tomb. And the women having gone and observed where the body was laid, then went and prepared spices and ointments, to embalm the body. All this being done after three o'clock, it must have been considerable after sunset. But after all this, the women "rested on the Sabbath day according to the commandment." It is not very probable that they began their Sabbath at sunset. "And now when the even was come (because it was the preparation, that is, the day before the Sabbath), Joseph of Arimathea went in boldly unto Pilate, and craved the body of Jesus." There is not a text in the Bible that teaches, or intimates, that the seventh-day Sabbath time begins with the evening. The Scriptures appear to speak of the evening previous as preparation time for sacred

hours. But they never mention it as Sabbath time.

The Scriptures speak of the evening proper at the close of each day, and as beginning at sunset. And it is referred to in an easy and familiar way as the well understood time. You will see this by reading such texts as Deut. xvi. 6, and ch. xxiii. 11. Mark i. 32. Lev. xxii. 6, 7. And hence the time designated in Matt. by the words, "When the even was come," is in Luke intended by the words, "Now when the sun was setting." Matt. viii. 14-16, with Luke iv. 38-40. Hence, when the evening is mentioned, it is to be thus understood, unless when there is something in the connection to give it a different meaning. Commentators tell us that from sunrise to noon was called morning, and from midday to sunset was called evening. If the Sabbath begins with the evening, this would make it commence at noon. But this is not contended for. They also tell us that the Jews had three evenings beginning at three o'clock, at six, and at sunset. Some tell us they had two evenings. And writers generally say that the Jews, in the time of Christ, began their Sabbath at sunset. And it is quite likely that they had converted what was only preparatory time into Sabbath time, as they made a great many awkward mistakes. But the practices of the Jews, at that time, are not safe guides for us. And we suppose that no one will contend that the twenty-four hours day both begins and ends with

an evening,—that is, that the day has an evening on each end of it. And if not, it begins with the morning, for who ever believed the morning to be in the afternoon? So certain is it that the day does not begin at sunsetting.

But it is urged that the seventh-day Sabbath must begin on the previous evening, because the Jewish feasts, sometimes called Sabbaths, usually began thus. But, in relation to these, it is explained that the evening on which their day began, or rather their preparation, belonged to the day which preceded that evening, and not to the day after. We have proved this of the Sabbath mentioned in Lev. xxiii. 27–32. And in this chapter it is said, “In the fourteenth day of the first month, at even is the Lord’s Passover. . And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein.” That is, the fifteenth day, the first of the seven days of unleavened bread, was to be a Sabbath, or rest-day. It is certain that the Passover day and the feast day, or Sabbath, here mentioned, were not on the same day. The feast was on the fifteenth, and the Passover on the fourteenth, and yet the Passover lamb was killed “at even.” Or as in Exodus xii. 6, “In the evening.” And they “eat the flesh in the night.” Or as in Deut. xvi. 6, “Thou shalt sacrifice the

Passover at even, at the going down of the sun." The sentence in Ex. xii. 6, "in the evening," is, in the margin of the large Bibles rendered, "between the evenings," that is, at sunset. The Passover lamb was killed in the evening, and the services extended into the night, and yet the Passover services were on the fourteenth day. Consequently the dividing line between the two days is not at sunset, but at midnight. This is plain.

This controversy is decided by the rational answer to the question, To which end of the twenty-four hours day does the morning belong? and to which the evening? If we divide the day into two parts, morning and evening, it is certainly most proper to call that part of it from midnight to midday—when the sun is coming towards us—the morning. And that portion of it from midday to midnight—when the sun is going from us—the evening. This is natural. Any other division is unnatural. And while no text of Scripture represents the day as beginning with the evening, numerous texts represent that the morning is on the first part of the day, and the evening on the last end. "When it is evening ye say, it will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering." The evening here referred to is after sunset, and the morning before sunrise, as these are the times when the red mostly appears. Hence, the midnight must divide the days. "Now when the

even tide was come, he went out to Bethany with the twelve, and on the morrow, when they came from Bethany, he hungered. And they laid hold on them," — the Apostles, — " and put them in hold unto the next day, for it was even tide." St. Paul appointed a day, and " there came many unto him into his lodgings, to whom he expounded and testified the kingdom of God, from morning till evening." Jethro said to Moses, " Why sittest thou thyself, and all the people stand by thee from morning till evening ?" It was said of the Passover, " Neither shall there anything of the flesh which thou sacrificest the first day at even, remain all night until morning." And Solomon determined " to build a house to the name of the Lord, for the burnt offerings morning and evening." The natural sense of numerous texts of Scripture establish the fact that the day always begins with the morning and ends with the evening. In the account of the trial between Elijah and the prophets of Baal, 1 Kings, chapter eighteen, the middle of the day is fixed at noon, the morning on the first part of the day, and the evening on the last part. Hence, noon being the middle of the day, the morning on the first part, and the evening on the last end, the twenty-four hours day must begin at midnight. The false prophets " called on the name of Baal from morning even until noon." " And it came to pass at noon that Elijah mocked them, and said, Cry aloud." " And when midday was past, and they prophesied until the offer-

ing of the evening sacrifice." The morning is never mentioned on the last part of the day. The evening is always on the last end. Midnight is between the two days. The Bible never intimates that the morning is in the middle of the twenty-four hours day, with an evening at each end of it, as would be the case if the day began with the evening.

Christ rose from the dead "upon the first day of the week, very early in the morning." Luke xxiv. 1. At what hour we do not know, as no one saw him rise, except the angel, or angels, who were present. He was risen when the sepulcher was first visited in the morning. The Roman guard witnessed the presence of the angel at the tomb of Christ who rolled away the stone, whose "countenance was like lightning and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men." And of course they did not see Christ rise, though all must have heard the great earthquake. Mary Magdalene first visited the sepulcher, "early, when it was yet dark;" and ran and informed Peter and John that Christ was missing from the tomb. John xx. 1, 2. And the "other Mary" came "to see the sepulcher," with Mary Magdalene on her return, "as it began to dawn." Matt. xxviii. 1. And "at the rising of the sun" a company of women visited the tomb with the Marys, and took with them spices which they had prepared. Mark xvi. 1, 2. Luke xxiv. 1. Christ first appeared to Mary Magdalene. Mark xvi. 9. But this

was not on her first visit to the sepulcher. John xx. 1-3. It appears to have been on her second visit. John xx. 10-18. Christ appeared to other women, who went and informed his disciples that he had risen. Matt. xxviii. 5-10. This was surely a busy morning, of great excitement with Christ's disciples, mixed with fears, and joys, and hopes, visiting and re-visiting the place of their Master's burial, some of them seeing him and running to inform others, not knowing what would yet be the result. Now, as Christ rose early in the morning, before light, the day could not have begun at sunrise. And as we have amply proved that each evening is on the last part of its own day, and extends after sunset, the dividing line between the two days is necessarily at midnight.

And as the Christian seventh-day Sabbath is observed on the time called the first day of the week, that it may celebrate the resurrection of Christ, the gift of the Holy Ghost, and the laying of the foundation of the Gospel church — the breaking up of the old church forms and the appointment of the new sacraments — it seems very improper to commence Sabbath time on the day previous to that on which these events took place. There is an unreasonableness in beginning the religious observance of the Savior's Christianized, commemorative Sabbath-day before the day begins, and ending it before the day closes. It is not improbable that the angel whose countenance was like lightning, and

his raiment white as snow, appeared at midnight, and by his presence illuminated the region round the tomb of Christ; that He who is "the light of the world," at that time demonstrated, by rising from the dead, that "in him was life, and the life was the light of men." And it is not improbable, that at midnight, at the place of his crucifixion and his resurrection, the bridegroom will a second time appear without a sin-offering unto salvation to them that look for him; that at that hour, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ;" to judge men according to the improvement or misimprovement they have made of his Gospel and its institutions, for the commemoration and celebration of which he has given us his holy Sabbath. "The Son of man is Lord also of the Sabbath day."

Here is another argument. From their great anxiety as to the fate of their Master, it seems natural, and is quite certain, that the disciples visited his sepulcher as soon as possible; and could they have visited it the next day after his burial, they would have done so. Had the Sabbath ended at sunset they could have easily done this. But they did not. And as they had made preparations for the anointing of the body, it was absolutely necessary, for aught they knew to the contrary, that this

should be done as soon as possible. Christ had been dead twenty-seven hours at sunset, if the sun set at six o'clock, and at sunrise next day thirty-nine hours. Hence, nothing but the fact that it was, with them, Sabbath time, could have prevented them from visiting the place of Christ's burial on Saturday evening, then Sabbath time, to look after his body, if they had not anointed him. They evidently went to the tomb as soon as Sabbath time would allow them to do so, as they were at the sepulcher the next morning and while it was yet dark, having "prepared spices and ointments, and rested the Sabbath day, according to the commandment. Now the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." It is plain that Christ had taught his disciples that the evening at the close of the day belonged to the Sabbath, that Sabbath evening is Sabbath evening.

Matthew says, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." This would seem to make the day begin at sunrise. And this would certainly be a much more suitable time than at sunset. But it is evident that the word day is here used in opposition to night. And a learned commentator renders the sentence, — "In the end of the Sabbath," as follows, — "After the end of the week." And he tells us,

"This is the translation given by several eminent critics." And he supports his opinion from "the most eminent Greek writers." And this is the more probable from the fact, that, in the Old Testament, the word Sabbath is used to signify weeks; because the Sabbath measures off the weeks. So Matthew would be understood to say, that the visit of the two Marys to the sepulcher was after the past week had ended, and it began to dawn towards the first daylight of the next week; reckoning the weeks as counted when Christ rose from the dead.

From the scripture arguments, it is abundantly evident that the morning proper is on the first end of the twenty-four hours day, and the evening at the end of the Sabbath is sacred time, and to be exempted from secular employments.

And the arguments we have given in defense of Sabbath evening as sacred time, are fully sustained by the reasonableness and fitness of the doctrine argued. Everybody sees this. When it is said, I shall see Mr. B. on Monday evening, on Thursday evening, and on Saturday evening, who understands the times mentioned to be on the evenings before the days named? No one. But if the twenty-four hours day begins at sunset, Saturday evening begins at the sunset of Friday. And we speak very improperly when we call the time Saturday evening, which follows the sunset of Saturday. This would be Sabbath evening, if the evening is on the first end of the day. When it is given out,—

There will be a religious meeting on Sabbath evening,— who ever understood the time intended to be on the first end of the day? This, indeed, is too unnatural for common use. Let those who think otherwise, call their evenings by their right names.

ITS REASONABLENESS.

That the Sabbath should have its own evening, at the end of the day, is more suitable, because much more convenient and conducive to good. Not only because the Sunday services prepare the minds of the people the better to enjoy and to profit by the evening worship,— but the mass of the people can much more conveniently, and will far more readily, attend religious meetings on this than on the evening before. Everybody sees this. And again, to separate the business time of working days from Sabbath time, at sunset, is unnatural. There is an unfitness in it. To begin the time for Sabbath services two, or three, or more hours before bedtime, on Saturday evening,— and thus separate the acting part of the Sabbath time by a night's sleep,— and before the acting part of the next day is gone, to permit work and business anxieties to rush upon us, is not only an unnatural division, but it conflicts with the designs of holy time. This cannot be the Divine arrangement! But to begin the day at midnight is a natural division. Sacred time is not interrupted by business interests. It is natural, as from noon to this time, the sun is going from us;

but from this point, it is coming towards us. Although some particular portions of the day may be denominated morning, or evening,; yet it is more natural to call that half, the morning, in which the sun is rising towards us; and to denominate that half, the evening of the twenty-four hours day, in which the sun is receding from us, or is going down.

And furthermore, Saturday evening is necessary as preparation time for the Sabbath; that we may have business and worldly cares fairly off our hands and our hearts; and so adjust the family concerns that the whole of sacred time may be devoted to its great designs; and we profit by it. Persons who make no preparation on the previous evening, deprive themselves, and their families, in a very great degree, of the advantages of holy time. Not a few religious families are accustomed to so crowd working days' interests on to each end of Sabbath time, as to so perplex the day, they never know the pleasures and the high advantages of an undisturbed, hallowed rest day.

And the Sabbath should have its own evening, as this is much less likely to be disturbed by the noise and stir of worldly business than is Saturday evening. Even could all be convinced that Saturday evening is Sabbath time, it would be very difficult to induce the mass of the people to suddenly break off from all business that conflicts with sacred time; and that in sufficient season to be ready for hallowed time at sunset. Certainly much more dif-

ficult than to persuade the people to be ready to observe Sabbath evening. And in not a few instances, as much good moral influence is thrown over the people, and as much benefit derived to the church, by the devotions of the Sabbath evening social meetings, as by the day's previous instructions. And, indeed, the evening worship seems necessary to secure the advantages gained during the day. And, in a large part of the year, the social meetings are necessarily after sunset. And it is necessary that the people should feel the Sabbath evening to be sacred time,—to prevent business, visiting, and worldly conversation destroying the influence of religious meetings,—erasing the instructions of the day from the memory, and removing serious impressions from the minds of the people. And it adds greatly to our enjoyment of the Sabbath, to have Saturday evening as preparation time for our religious rest. And the designs of the Sabbath naturally suggest this.

And how few who work on Sabbath evening, keep the previous evening as holy time. If not regularly at work, the time is spent in settling up working days' business, in visiting, or in conversing about secular affairs; or in doing something inconsistent with sacred hours. And at best, with few exceptions, it is no more than preparatory time for the next day, with those who call it Sabbath time. Such persons usually lap their business days over on to each end of the Sabbath, so that it is difficult

to tell where the one begins, or the other ends. Their Saturday intrudes upon their Sabbath; and their Sabbath evening work usually occupies their minds, and not unfrequently their conversation, and sometimes their hands, and their feet, too, in traveling to their work, before sunset, to say nothing of their interruption of others, in their Sabbath privileges. Mill establishments that work on Sabbath evenings do immense mischief to the morals of society, by causing great numbers to travel to their work on the Sabbath, and employing others to carry them, and often doing work of repairs on the Sabbath. These examples and influences of Sabbath violations and neglects divert the attention of very many from religious meetings, create looseness of moral principles in thousands of the youth, and in not a few of the older persons. That Sunday evening is not Sabbath time, is a very convenient doctrine for persons who wish to occupy this time to "lay up treasures on earth," or to enjoy worldly pleasures in a worldly way.

And add to all this, the looseness of sentiment and of feeling created in the minds of thousands, in relation to the obligation and sacredness of Sabbath time, by these conflicting sentiments and practices, among the professed advocates of the Sabbath. Surely no previous practice, prejudice, party feeling, or money interests should bias our judgment, or prevent our having an "ear to hear," on this vastly important subject! A subject inseparably con-

nected with the moral and religious training of millions of the rising generation,—with the real success of the church,—and with a nation's weal or woe!

And when we break in upon the stillness which properly belongs to sacred time, by having working days' business around us, we remove from the minds of the people those feelings of sacred regard for holy time which give to the Sabbath a large share of its moral and religious influence, and its restraints over society; feelings which God designed to produce in us, by the sacredness which Himself has attached to the time of our observing this seventh-day institution. It is this respect for the Sabbath, as holy time, that tends to restrain us from worldliness on this day; and to make us more especially feel that the eye of God is upon us; that we are a little nearer the spirit world; and, as a church, nearer heaven, than on the days devoted to temporal interests—worldly business. On this day, having less of worldly influences around us, and more of the heavenly agencies, and a peculiar blessing, as a collective body, we are more especially in the Divine presence. “The Lord blessed the Sabbath day.” Not that the time sanctifies the institution, as some suppose; but the institution sanctifies the time. And hence the importance that, as a seventh-day institution, it should extend over time which is not so infringed upon by secular employments as to prevent its being sanctified to its proposed ends,—

answering to its four great designs, — and thus honor God, and redeem man from sin to holiness. Hence the great advantage of Sabbath evening, over that of Saturday evening, as consecrated time.

We repeat, then, — to commence hallowed time, and after a few hours religiously spent, to devote seven or nine hours to sleep, — and then re-commence active holy time, — and again before a night's rest, suddenly rush into working days' business and cares, — appears too much like dividing the acting part of holy time, and too much like separating the Sabbath from its own evening, to say nothing of the unnatural mixture of common with sacred time, by the people observing different evenings, as Sabbath hours. And, indeed, how necessary, for both body and mind, that after six days' work and anxieties, we should have a night's refreshment, to prepare us for the Sabbath services. And that, after the day's religious services and instructions, we should enjoy a night's rest, as a preventative against too sudden a rush of business, cares, anxieties, and temptations. We see, then, that it is very suitable, as well as scriptural, that there should be a rest time between the secular services of the six days, and the spiritual services of the seventh day. This certainly looks just like being the Divine arrangement! So that the observance of Sabbath evening as holy time is not only in agreement with the Bible, and necessary to carry out the designs of the institution, but it is also

the most natural division of sacred from common time; while no arguments can be adduced against this doctrine, except such as are founded upon a misinterpretation of a few texts of Scripture, and those which are drawn from worldly interests. *The Sabbath should not be on a part of two days; but on one day.* And although this one day cannot be wholly on the same hours, all round the globe; yet, as the *seventh-day Sabbath*, it commemorates the God of the Bible, as our Creator and Sanctifier; and as the *Christianized Sabbath*, it celebrates Christ as our risen Redeemer, and reminds us of all those extraordinary events inseparably connected with His death, as the “one sacrifice for sin.” And its variations on time, as we go east, or west, do not, in the least, affect these Sabbath designs, if we adopt the plan we have illustrated.

There are times when we have a desire to be truly great,—great in thoughts,—great in words. And it is when we feel our nothingness; but have an earnest, restless desire to direct the lightning of truth to its object, and startle our hearers by its thunders, for the purpose of awakening attention to some subject in which we feel the people have an unbounded interest! We wish, at such times, to speak something beyond—far beyond our natural self. But this greatness is in the character of the true Sabbath-keeper; whose heart is in reality interested in, and whose life is identified with, the sublime and deeply interesting subjects to

which this institution directs attention. Such a character speaks effectually—directs truth to the hearts of its observers.

When we consider the Sabbath as commemorative of the living God as our Creator, and of the interesting, numerous, and vastly important relations we hold to Him, and also as prefiguring to us that final rest from labors, beyond which no anxiety will disturb, or night of darkness set in to interrupt a cloudless, unending day, we cannot see how any thinking person can fail to be interested in the divine Sabbath—the antitype of Heaven! But when we consider that this institution proposes to lighten our bodies, free our heads, and release our hearts from one-seventh of the burdens of this life,—of which so many complain,—we wonder that so kind an offer from Heaven can be rejected by any! One would suppose that the ample proof of the necessity of a seventh part of our time for rest, and for the improvement of society, as well as for our own comfort, would induce every one who wishes to make the most of this world, to be deeply interested in a Heaven-sent favor so advantageous to human life.

But when we reflect that this Heaven-appointed rest-day is the foundation upon which stands all the institutions of the Gospel to which we are indebted for all the advantages enjoyed by Christian nations over those of idolatrous countries; that if the Sabbath was removed, these institutions would soon cease to effect their proposed ends; that the sweet

flowing streams of Gospel blessing would be dried up, and the channels through which they now pass would be filled with putrid errors and corrupt morals; and that the means of intellectual improvement for the mass of the people could not long be sustained, and the light of the Gospel which now illuminates the country would become twilight, if not darkness itself, and the multitude become servants to the few, as in all countries where the Sabbath does not exist,—when we consider what reverses must follow a repeal of the fourth commandment, we are astonished that any one, having any interest in the happiness of his brother man, or who desires a pleasant and useful life, respects the Bible, or has any fear of the eternal God, or expects to meet in eternity the Judge of all men,—that any such an one can violate, or neglect, or withhold his support from, the key-stone of the arch of the Decalogue! Remove the fourth commandment, and the whole would be broken down “and trodden under foot of men;” as the arch is easily demolished when the key-stone is taken out. It is a fact that in every country, just in proportion as there is no Sabbath, or the Church and State are loose in their views of its obligation, or lax in their efforts to sustain it, in agreement with its scripture designs, do the evils to which we have alluded, prevail!

It is a pleasant reflection that the Christianized seventh-day is the monumental institution by which we not only celebrate the great work of creation,

— and the still greater work of redemption, — but by the observance of which, we commemorate the laying of the foundation of “the house of God, which is the Church of the living God,” in its gospel form. It invests this institution with a vastly increased interest, that, on the first day of the week the Savior of the world demonstrated the truth of Christianity, and the fact of His Divinity, by rising from the dead ! And on this, probably, first Christianized Sabbath, He proved that He had ascended to Heaven, by sending down the Holy Ghost ! On this day was the first fulfilment of the great prophetic promise of the gift of the Holy Spirit, in its peculiar gospel influences ; and also the first gospel revival, by the awakening and conversion of sinners, in great numbers. And on this first day of the week, was first administered the Christian baptism, — “in the name of the Father, and of the Son, and of the Holy Ghost.” On this extraordinary first day of the week, was the church of God re-organized, and the old church organization became legally dead ! Hence, on this seventh-day Christian Sabbath, held on the first day of the week, commenced the last dispensation of the world’s probation, under the meridian Sun of Righteousness ! And why should men intercept His noonday light by artificial clouds of moral darkness ?

How sinks into nothing all that is commemorated by human monuments to worldly fame or deeds of virtue, and by celebrations of victories won, births

and deaths of noted men, independence gained, governments founded, or empires overturned,—how sink all these, when compared with the unspeakably interesting and infinitely momentous subjects commemorated by this seventh-day Christianized monument, erected by the living God, and consecrated and dedicated by the Son of God, on the day of Pentecost, to the interests of His church, by the anointing of the Holy Ghost, accompanied by the miracles and events of that day! As on the Pentecost day God was acknowledged as the giver of the harvest by the gathering in of the first fruits from the whitening fields, and giving them to the Lord; so Christ on this day consecrated to God, gathered in the first fruits of the Gospel church from “the fields already white, and ready to harvest.” The Christianized Sabbath is a noble monument, well worthy of Him who erected it, and of the great ends it proposes! And the Spirit of God has written upon this monumental institution inscriptions which show its origin, teach its perpetuity, and indicate its design.

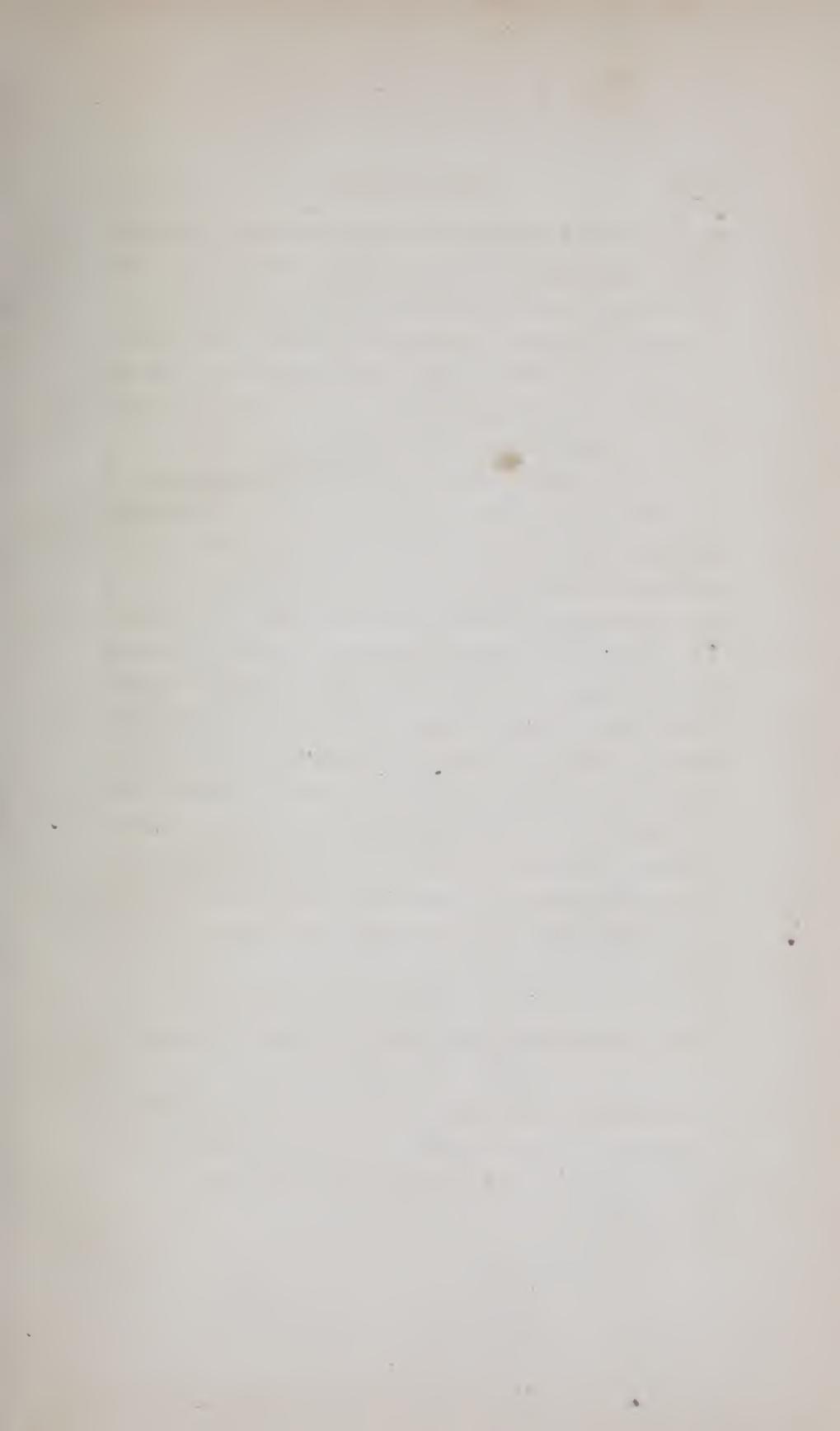
“THE SABBATH OF THE LORD THY GOD.”

“THE LORD BLESSED THE SABBATH-DAY, AND HALLOWED IT.”

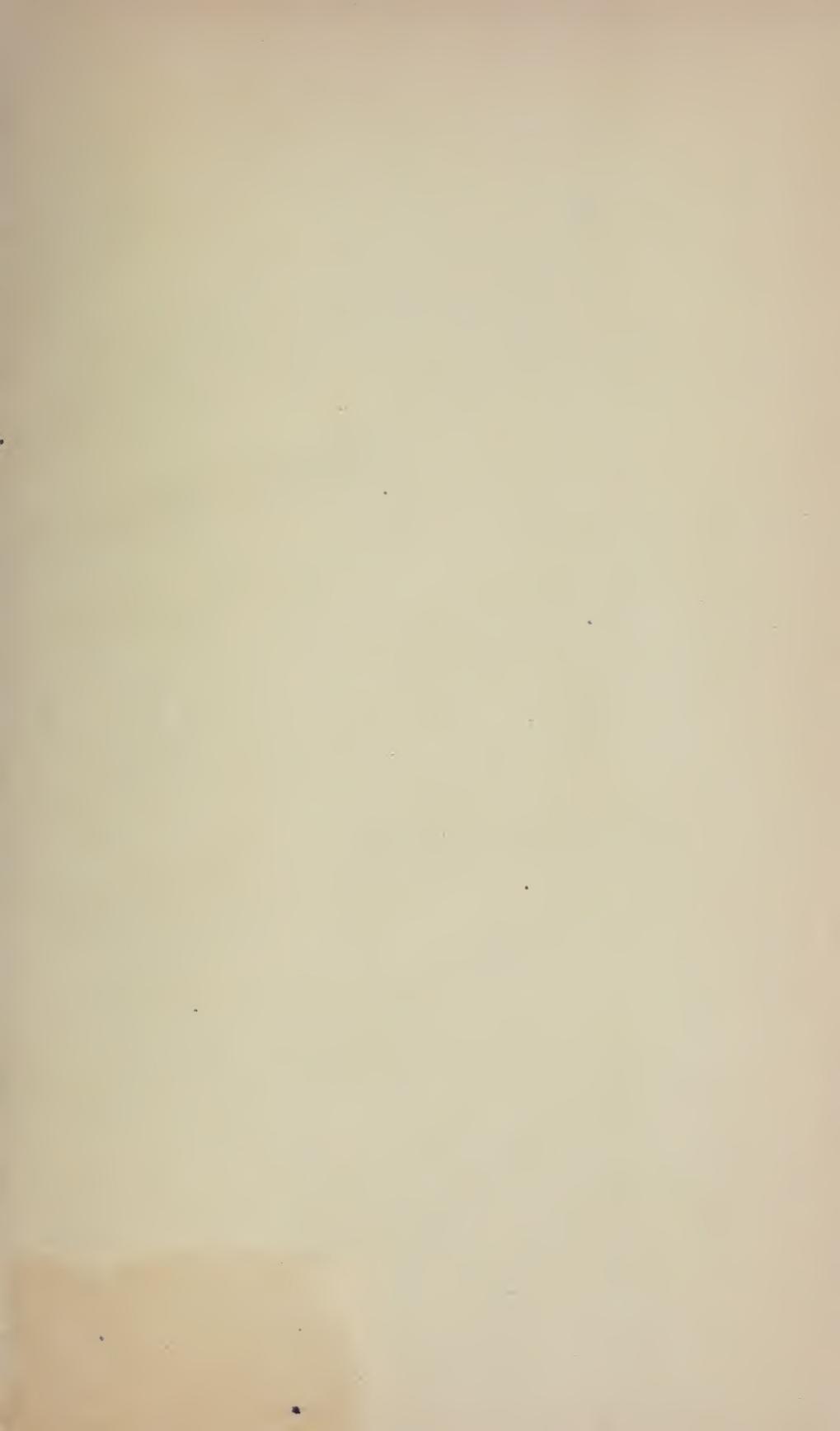
“REMEMBER THE SABBATH-DAY, TO KEEP IT HOLY.”

“THE SON OF MAN IS LORD ALSO OF THE SABBATH-DAY.”

“THE SABBATH WAS MADE FOR MAN.”







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